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Art. I. *Sketches, Historical and Descriptive, of Louisiana.* By Major Amos Stoddard, Member of U.S.M.P.S. and of the New York Historical Society. 8vo. pp. 488. Philadelphia: published by Matthew Carey. 1812.

IF other indications of the national character would warrant us, we should be willing to impute it to a republican dislike of ostentation, that the Americans have hitherto made so little literary use of their originally immense territory, and of the vast addition to it in the recent acquisition of Louisiana. How different is the case among us, the people of monarchies. We see so much importance in a little of the earth of our dominions, and in the substances that roughen its surface, that we should deem it a mean-spirited surrender of the honour due to our mundane rank, to leave any considerable district in the humble condition of merely being shone upon by the sun, pastured by the cattle, tilled and reaped by the men, speckled here and there with houses, and perhaps loaded in some part with a ponderous town. The district is not to be contented with so vulgar a share of the world's fortunes. It cannot be satisfied it has any respectable existence, till it is raised into renown by a costly topographical quarto, or even, if it is a particularly ambitious lot of acres, by the whole graphical and typographical honours of an imperial folio. These tributes of respect to our soil and to what it carries, are multiplying so prodigiously, that if any account is to be kept of their number, and any reckoning of their cost, nothing could be more lucky and opportune than that the Americans, not wanting him for any such purpose themselves, have sent us Zerah Colburn, the youthful prodigy of computing faculties. And if it were possible we could a little extend the homestead of our territory—if we could get secure possession of a small segment of one of the

northern departments of France, or a few parishes in the quarter of Walcheren, or a reasonable piece of Zealand, what a multifarious and crowding accession a few months would bring to the vast accumulation of descriptions, surveys, sketches, and local histories, which have illustrated our present allotment of Europe.

All this while, those Americans are leaving hundreds of thousands of their square miles without an adventure of research, a measurement, a map, a Flora, or a set of views; leaving them, with barely or hardly the distinction of a name, to display the various aspects of climates, and the changing aspects of seasons, for the unparticipated and unenvied entertainment of elks and buffaloes, bears, rattle-snakes, bull-frogs, and the constantly diminishing remainder of a genus of animals still wilder. If they are occasionally moved, by some commercial prospect, to send a deputation of eyes across a few parallels of the hemisphere, it is marvellous to find how little shall at last be brought back besides the implements of sight themselves;---at least, how little shall be reported for the benefit and amusement of the inquisitive multitudes of us that cannot afford to carry our own eyes so far. The meagre publication of Patrick Gass is nearly all that we have yet gained of the story and results of the late expedition from the Mississippi to the Pacific Ocean, and back again. But perhaps all in good time. Every thing that we do here, they in due season will do there. There exists, in unmarked spots, in the neighbourhood of the Atlantic, in that of the Ohio, of the Missouri, of the Columbia, clay that is destined to be one day dignified into bricks, and raised into structures, where royal quarto and folio shall be manufactured, and Paternoster-rows whence they will issue out in the combined splendour of wisdom, wit, sentiment, and the fine arts. Indefatigable Time has been 'progressing' ever since the patriarchs of the plains of the Ohio used to stook their farms with Mammoths, and those on the east side of the Alleghany mountains enjoyed, at the foot of those mountains, their inexhaustible beds of oysters of which the animal portion was as large as a man's foot. The age *has* come that sees ample regions for republics or kingdoms between that line to which the Atlantic ocean then extended, and the line which bounds it now; and the age will be sure to come of picturesque journeys, and sentimental tours, with the humbler benefits of statistics and topographies.

This class of works, however, must be preceded by one of less pretension, though considerably advanced towards a character of refinement, and a literary execution, beyond the coarse ignorance of the journal of the mere Indian trader or hunter of buffaloes. The works of this previous class must come from men who unite all the hardihood and practical rough-seasoning of men of the woods, with a tolerable share of cultivation, and a

natural tendency to inquisitiveness and reflection. Some such men will be found, to undertake toilsome, protracted, and hazardous journeys of research---will ascertain positions, distances, practicable routes, and the course of rivers---will describe clearly, though not in the style of either artists or poets, the aspects of the country, and the more obvious circumstances in the character of its productions, and of its brute or human inhabitants---and will make some observations, some comparisons, some conjectures, a little deeper than the absolute surface of the objects they contemplate, some slight openings into speculations, which more philosophical minds will long afterwards prosecute, with the aid of later, accumulated, and more accurate observations. The *Travels of the late Major Pike*,* to the head of the Mississippi, and across Louisiana, may be regarded as a hopeful beginning of this class of works; and we wish that other such adventurers may be in preparation, and that the American government may deem this a much more ambitious employment for them, than the vulgar occupation of war.

The work before us, is not a book of travels, though the author professes to have had personal observation of much of what it describes. It is an irregular mixture of natural and civil history with political geography. The copy now in our possession is, we have some reason to believe, almost the only one which has yet reached this country: on which account, we shall make no apology for presenting our readers with a much more copious examination of its contents, than we should have judged expedient had the work been an ordinary commodity of the market.

‘It fell to my lot, says the Major, in the month of March, 1804, to take possession of upper Louisiana, under the treaty of cession. The high civil trust confided to me in that country, drew my attention in the first instance to the jurisprudence, in the second to the principles of the French and Spanish colonial governments, and in the third to the civil history and geography of those regions. The records and other public documents were open to my inspection; and, as it was my fortune to be stationed about five years on various parts of the lower Mississippi, and nearly six months on Red River, my inquiries gradually extended to Louisiana in general. The country, even at this day, is less known than any other (inhabited by a civilized people) of the same extent on the globe.

‘The United States suddenly and unexpectedly acquired a territory of which they knew not the extent; they were equally unacquainted with its climates, soils, and productions, the magnitude and import-

*We say the ‘late’ because we have little doubt that this spirited, intelligent, and indefatigable explorer is the General Pike whom, in the capacity of second in command to General Dearborn, in Canada, the recent accounts mention to have fallen in battle.

ance of its numerous rivers, and its commercial and other natural advantages. I therefore indulge the expectation, that the subsequent Sketches, however, inaccurate or erroneous, will not prove wholly unacceptable to the public; particularly as no one before me, to my knowledge, has attempted a history and description of this territory.

He notices the well-known policy of the Spaniards, while they possessed the country, in excluding strangers, and 'prohibiting all surveys and discoveries, except for the use of the cabinet.' He says the accounts published by missionaries, and even by French officers, 'are mostly uninteresting,' and those of 'Indian traders, and other *transient* persons, extremely crude, confused, and contradictory.' He made, however, the best use of them he could. He has also had access to some ancient manuscript journals; has been furnished by respectable men, in most of the districts, with local and other information; his own excursions in the country have been extensive; and he has examined most of the published works, whether of more or less authority, concerning the country and its history. He confesses, however, that all the yet existing materials are very far from sufficient for the construction of any thing even distantly approaching to a satisfactory work; apologizes for the additional imperfections which he is likely to fall into, from the military habits of his life; and at the same time modestly and very reasonably thinks he has produced a much better account of this large section of the American continent than has yet appeared.---We could not advance far in the perusal, without receiving an impression of good sense, sobriety, industrious inquiry, and a prevailing wish to exhibit the plain truth on every subject.

The first chapter, constituting nearly a fourth part of the volume, is entitled, 'Historical Sketches.' It commences with the discovery and the first attempts to colonize the Atlantic coast, and the northern shores of the Mexican Gulf, and gradually draws to a more defined and limited scope, in recording the events of the portion of country now denominated Louisiana. It is written with a very respectable degree of clearness and succinctness, and preserves the detail from the tediousness which it was not easy to avoid in recording so many transactions of obscure and petty warfare, absurd policy, and vulgar villainy. The first adventurer that made an inroad from Florida into the region since named Louisiana, was Ferdinand de Soto.

'He was one of the most distinguished knight-errants of his age; and his actions in Florida sufficiently attest his courage, hardihood, and romantic turn of mind. He explored almost all parts of that country with the speed of a courier; and the long time he remained in it was mostly employed in seeking new dangers and encountering them. He attacked the natives every where, and every where com-

mitted great slaughter ; destroyed their towns and subsisted his men on the provisions found in them. He even spent some winters among them, particularly one in the Chickasaw nation ; the next spring crossed the Mississippi, explored the regions to the westward of it, and in 1542 ended his days on Red River.'

Every thing was most zealously perpetrated by the Spaniards that could make the region still more emphatically a wilderness than they found it, and render it more inhospitable and ungainful to themselves against the time when they were reduced, (after numerous abortive and destructive enterprizes, in sanguine and furious search after the precious metals) to the necessity and humiliation of trying to sustain themselves by cultivating the ground, and trafficking with the relics of those native tribes whom they had so nearly destroyed. The desolate scene was, for a while, contested with them by the French ; and reciprocal acts of revenge and extermination afforded a consolatory spectacle to the few barbarian stragglers who were themselves too weak to perform such a sacrifice : but the French, were compelled to quit the shores of the Mexican Gulf, and for a number of years forbore all further attempts on any part of America. At length, in 1608, they laid the foundation of Quebec, and formed their first permanent settlement in the new world. This settlement, having maintained a laborious and wretched existence during sixty years of war with the Iroquois, fell upon an expedient of ingenious novelty, which, by singular good luck, occurred to the thoughts of the Indians much about the same time. This expedient was the making of a peace. The few survivors on both sides bethought themselves of substituting a commerce in the commodities of life to the interchange of the missiles of death. But our author says the French, like the Spaniards, were so incurably infected with the ideas of obtaining wealth in a way independent of all regular and sober industry, that they were never brought to apply themselves in earnest to the cultivation of the soil, and therefore never attained, even to the very period of the transfer of Canada from the French dominion, any thing like a state of real prosperity. They were also incommoded in their Indian trade, by the active interference and competition of the English, who had early supplanted the Dutch in the establishment of New York. They had a better position, however, and perhaps a more ambitious restlessness, for extending their inquiries into the interior of the vast continent. Two of their missionaries, Jolliet and Marquette, traversed the lakes, reached the Mississippi, descended it as far as the Arkansas, a distance of nearly a thousand miles, and returned to Canada by way of the Illinois. But an enterprising officer, De la Salle, was the first that descended that vast river to the sea ; though Father Hennepin, whom our

author has given very good reasons for setting down for an 'egregious liar,' pretended to have accomplished this great achievement, in a splendid account which he published, in France, of the extensive country he had discovered, and which he named *Louisiana*, in honour of Louis XIV.

De la Salle also went to France, where he was appointed to the command of an expedition of four ships carrying 170 landmen, and the other materials for a projected settlement at the mouth of the Mississippi. Through some error in the navigation, the landing was made three hundred miles to the westward of the intended point. In the pestilential spot to which they had been lured by golden dreams, almost all manner of calamities combined to fall upon them; and not the least was the loss of their able and indefatigable chief, who was murdered by a party with which he was making his way towards the northern French settlements, to obtain succours for his ill fated colony, which was entirely broken up in a short time afterwards. But it was not long before the experiment was renewed by another set of adventurers, who entered the Mississippi in 1699, and took their position on the extremity of a territory thenceforward distinguished, formally, by the denomination of Louisiana, given it by Hennepin nineteen years before. This colony was destined to live---though no one would have anticipated this fortune from its temperament and early proceedings. It was composed of two descriptions of persons; 'the first unaccustomed to manual labour, but possessing enterprize, and expecting to gather fortunes from the mines and Indian trade; the second, and much the most numerous, poor and idle, and expecting to subsist on the bounty of government, rather than on the *avails* of their own industry.' After the establishment had just begun to take root, it was suddenly pulled up to be transplanted to another situation, by an order from the French government; which, having heard of dangerous endemics in the part of the country where the settlement had been founded, very reasonably concluded that the other parts of the coast must be salubrious in proportion as this was noxious; and judged, perhaps, that the most effectual way of stimulating to the industry of local improvement this inert and dispirited assemblage, was thus to annihilate in an instant, by an order issued, in the carelessness of office, and amidst the luxuries of a court, all that had been effected by reluctant painful effort towards forming a plantation. The adventurers had but just begun to verify their being alive in their new position, when they were attacked and plundered by the English. So wretchedly was the whole concern managed, that the settlement, after receiving 2500 colonists, and absorbing money to the amount of 689,000 livres, in the first

thirteen years, contained at the end of that period only four hundred whites, twenty negro slaves, and three hundred head of cattle. The colony was then assigned over to M. Crozart, a wealthy private gentleman, who prosecuted the experiment five years, and then willingly relinquished his undertaking and his patient to the Mississippi Company, 'projected by the celebrated John Law.' Placed under a patronage so splendid, the colony became an object of extending interest and sanguine expectation. Several thousands of new settlers were sent out in a few years. And so provident an economy was adopted for their support, that many hundreds of them perished with hunger and sickness. In 1721,

'every countenance was covered with a melancholy gloom; the sick were without medicine, as well as the other comforts adapted to their situation; and children perished from want in the arms of their mothers. Such indeed, in that year, was the want of provisions, that the troops, stationed on the Perdido, Isle Dauphin, and Mobile, were divided among, and were obliged to seek support from, the Indian villages about the country.'

A war with the Spaniards, in which the colony suffered serious injury at first, resulted however, ultimately, in an extension of its territorial possessions, and of its means of enterprize, whether in the way of discovery, trade, or conquest. The rapid accession to its numbers, by emigration from Europe, compelled the formation of new establishments, some of them considerably inland. No extraordinary care was used to maintain amity with the aborigines. So far as contrast, indeed, could be of service towards this object, the Spaniards were generously willing to give their enemies the benefit of it, by acting with a barbarity which no ordinary improvements in depravity could rival. But the Frenchmen could not endure to be surpassed even in impolitic wickedness. The Natchez, a considerable tribe of Indians, had received favourably the French adventurers; had supplied them with provisions; assisted them in their tillage, and in building their houses; had saved them from famine and death; continued to possess the strongest disposition to oblige; and would still have been eminently useful to them if they had not been treated with indignity and injustice by the commandant of a French fort. They began to take, as might be expected, a severe revenge, but were induced to stop short of its complete execution; and a treaty of peace restored confidence, apparently, on both sides, and really on the side of the Natchez. But the civilized party, the *Christians*, were meditating a plan to extermination. A very strong military body concealed its movements so well as to be enabled to fall suddenly on the habitations of the Indians, of whom a large proportion perished in a slaughter prolonged through several days, and not terminated till the sur-

render, at the requisition of the French, of the head of a peculiarly obnoxious Chief. The remainder of the nation, still considerable, continued to be treated with the most galling injustice, and about six years afterwards were suddenly ordered to clear away their huts from the site of their ancient residence, in order to make way for the establishing of a French settlement, and to seek some other dwelling place. Stimulated to madness by this outrage, but refraining from premature violence, they devised a plan, which, at the appointed time, they accomplished in the sudden destruction of a great number of the French, and the ravage and demolition of the most promising and advancing settlements in the colony. This execution was revenged by measures which compelled the Indians to retire precipitately into a distant part of the wilderness. Thither, however, they were followed by a force which attacked them in such a locality that their most desperate efforts could not avert their fate. A few escaped and incorporated themselves with other tribes; while the remainder of those that survived the carnage were taken, enslaved, and at last transported to St. Domingo. 'Thus the Natchez, once so useful to the French, and whose villages contained above twelve hundred souls on the first arrival of those strangers among them, became almost extinct.'

The author bestows ample praises on the Natchez, as a comparatively 'polished and civilized' tribe. 'They had an established religion among them, in many particulars rational and consistent, as likewise regular orders of priesthood. They had a temple to the great Spirit, in which they preserved the eternal fire:' and the Major has common places to extenuate the malignity, or at least the guilt, of the worship that now and then (for he seems to intimate it was not a frequent service) offered a human victim in this temple*. He describes also the nature of their government; and the description seems to affirm such doctrines, and to convey such an implication as to the polity of his own country, as the readers in the United States will surely be very much surprized to receive from the pen of an official fellow-republican.

'The civil polity of the Natchez partook of the refinements of a people apparently in some degree learned and scientific; it exhibited penetration and wisdom, and was calculated to render them happy. They had *Kings*, or Chiefs, invested with *absolute power*, as likewise a kind of subordinate nobility; and the usual distinctions created by rank were well understood and preserved among them.'—It is added, 'They were just, generous, and humane,

* By the way, he should have given his authorities for the whole of the representation of their character and institutions.

and never failed to extend relief to the objections of distress and misery. They were well acquainted with the properties of medicinal plants; and the cures they performed, particularly among the French, appear almost incredible. What is much more to their praise, they never deemed it glorious to destroy the human species, and for this reason seldom waged any other than defensive war.'

The grand delusion of the Mississippi scheme rendered the greatest services to these colonies, by the very operation which ruined its dupes; and 'from this period,' says our author, 'may be dated their gradual progress to a more eligible condition, though it was occasionally interrupted by the Indians, and Spaniards.' In recounting the quarrels and hostilities with the Indians, he is disposed to make the civilized party accountable for almost all the iniquity. The savages he admits, were jealous of encroachments on their ancient territories; but so faithful, he affirms to treaties, that the aggressions which provoked so much sanguinary violence, are almost uniformly chargeable on the whites.

The ambition of France, pervading these remote dependencies, did not fail to operate with its characteristic energy, in competition with the growing power and continual extension of the English colonies. Its object was no less than the command, than virtually, for all available purposes, the occupation of the whole country of the lakes and the Mississippi, from the Alleghany mountains to an undefined distance westward, and from Quebec to New Orleans. All possible exertion was made for an approximation of forts in advance from the northern and southern settlements, and for a pre-occupation of the commerce and alliance of the Indian tribes. It was intended to confine the English possessions and enterprizes as rigidly as possible to the Atlantic coast; and it seems that the French were abetted by their European government in a series of interferences so hostile and so pertinacious, as to compel their rivals, at last, about the year 1755, into the war which terminated fatally to the French power in America, in the battle on the heights of Abraham, in which both Wolfe and the French commander, Montcalme, lost their lives. This and the other disasters experienced by France, in a period of her most signal humiliation, reduced her to treaties which ceded Canada and all her possessions on the East side of the Mississippi to England, and all her territories on the west side of that river, including the island and city of New Orleans, to Spain. 'Prior to this period the whole territory on both sides of the Mississippi, situated between the lakes and the gulf of Mexico, and between the Mexican and Alleghany mountains, went

under the general name of Louisiana. That part of it ceded to the English lost the name; but the new acquisitions of Spain retained it.

The treaty of cession was dated 1762, but not carried fully into effect till 1769, owing to a considerable repugnance in the people to submit to what they regarded as a somewhat ignominious transfer. After being quiet in the new possession a decent number of years, the Spanish government happened to fall on the idea that West Florida, an estate of 'our brother of England,' would make a very pretty extension of their pleasure grounds along the shore of the Gulf. The coveting of so good and peaceful a neighbour's property was greatly quickened, while the sin of it, if such a thought ever occurred, would appear to be at least neutralized, by the probability that he could not at any rate, retain that property long. For by this time there were imminent and portentous signs of a grand commotion in the English Atlantic colonies and it was foreseen that if they should become independent, Florida would not be likely to remain for any long period in the possession of England. It was judged expedient therefore to lay hands on it before it should be in danger of becoming part of a great and, by the Spaniards, exceedingly dreaded confederation. Accordingly, a sudden, and successful attack was made on the principal forts, the surrender of which involved that of the whole territory. West Florida, thus acquired, was guaranteed, and in addition East Florida was ceded to Spain at the peace of 1783.

The terms of the treaty opened a wide field of dispute between the Spanish government and the American republic concerning boundaries, and the rights of navigation on the Mississippi; and the contest was maintained with eager interest and peremptory claims the greatest part of the ensuing twenty years. It must inevitably have soon come to the *ultima ratio*, but for the events which ended in the sudden transfer of Louisiana, in 1801, to the French republic, which about two years afterwards, ceded it, for a pecuniary consideration, to the final possession of the American states. The long series of jealous, evasive, and offensive measures of the Spanish authorities, and of the remonstrant, impatient, and sometimes almost violent, movements of the American population, on the west of the Alleghany mountains, are related in detail; but are of no great interest further than as leading to the magnificent view of the acquisition, at a stroke, and beyond the possibility of any further question or competition, of the vast central region of the continent, by a people occupying so large a portion of it before, and destined to extend their ever-growing multitudes in no very long time into

the actual possession of perhaps four fifths of its habitable space. There is no other section of our race that would not be elated, perhaps almost as much as those ostentatiously self-asserting republicans, at being able to draw, in lines of fact and prediction, half such a map of their allotted quantum of earth, and confound their imagination in the immensity of such lakes, such rivers, such forests, and such plains.

This historical portion of the work is followed by a short chapter on the Floridas, 'the proximity of which to the United States, and our claim to no inconsiderable portion of them,' says our author, drily, render some account of them of the greatest importance at this time. Our best use of the chapter will be to extract its most remarkable paragraph.

'One remarkable fact relative to the population of the Floridas must not escape notice. While these were in the possession of the English, a plan was concerted to entice a colony of Greeks into the country. Sir William Duncan and Doctor Turnbull were at the bottom of this transaction. The country was represented to the Greeks in the most favourable light; they were promised fertile fields and lands in abundance, and also transportation and subsistence. Hence fifteen hundred souls were deluded from the islands in Greece and Italy, and landed in East Florida. They were planted at a place called New Smyrna, situated about seventy miles to the southward of St. Augustine. But what was their surprise when, instead of cultivated fields, they were ushered into a desolate wilderness, without the means of support! What mortified them still more was, that some of them were tantalized with the use of rented lands for ten years, at the expiration of which they reverted again to their original proprietors, when the poor settlers were once more reduced to poverty and misery. Some of them indeed could not obtain land on any terms. Hence they were obliged to labour for the planters in the character of slaves, and to experience hunger and nakedness. Overseers were placed over them, and whenever the usual task was not completed, they were goaded with the lash. Families were not allowed to live separate from each other; but a number of them were crowded together in one mass, and condemned to promiscuous repose. The poor wretches were not even allowed to procure fish for themselves, although the sea at their feet was full of them. People were forbidden to furnish them with victuals; severe punishments were decreed against those who gave and those who received the charitable boon. At length, in 1769, seized with despair and sensible of no other alternative than escape or death, they rose on their cruel tyrants, and made themselves masters of some small vessels. But their designs were frustrated by the prompt exertions of the military; and this revolt closed with the death of five of the unhappy ringleaders.—This transaction is so contrary to the reputed humanity of the English nation, that it requires some credulity to believe the solemn report of a British officer, who was an eye witness to what we have related.' p. 121.

From the author's omission to state any such thing, and also from the quality of the case, we conclude that no investigation and punishment were thought of for the seducers and the tyrants in this piece of complicated villainy. We wish he had given some information relative to the present state of the remainder and descendants of these most injured emigrants.

The chapter on the 'Extent and Boundaries' of Louisiana, is probably as long a one as was ever written to trace the outline of a country. Their determination, however, involves a very inconvenient extent of historical inquiry, as depending, in part, on the territorial adjustments fixed in a succession of treaties and other public acts, and on the recorded facts of the actual occupation of advanced positions in right of original discovery. The general result comes out in the following form:

'If the claims of the French are sufficiently supported, Louisiana bounds thus: south on the Gulf of Mexico; west, partly on the Rio Bravo, and partly on the Mexican mountains; north and west, partly on the shining' (or rocky) 'mountains, and partly on Canada; east on the Mississippi from its source to the thirty first degree; thence extending east on the line of demarcation, to the Rio Perdido: thence down that river to the gulf of Mexico. The boundaries to the north and north-west are not defined. To what point they will ultimately be sustained from the source of the Mississippi, seems to admit of doubt.' 'As these boundaries are undefined, it will be difficult to estimate the quantity of land in Louisiana with any degree of accuracy. If however, we assume as a datum, a line drawn from the the source of the Mississippi in forty-seven degrees, forty-two minutes and forty seconds, north latitude, to where the Missouri leaves the shining mountains, in nearly the same latitude, we may form some reasonable conjectures on the subject. From this extreme point to the mouth of the Mississippi, on a straight line, is two thousand and five miles. The breadth is less certain. The Abbe Raynal calculates it at six hundred miles. But the distance from St. Louis on the Mississippi to the summit of the Mexican mountains, has been determined by pretty accurate observation to be about six hundred and fifty-two miles, and this is believed to be near the average breadth of Louisiana. The boundaries we have described embrace one million, three hundred and seven thousand, two hundred and sixty square miles; or eight hundred, thirty six millions, six hundred and forty six thousand, four hundred acres!'

There is a chapter on New Orleans, and the Delta of the Mississippi. The city is described with that extreme minuteness of detail which we never suspect to be out of proportion to the subject, when we are exhibiting a part and a proof of a recent proud acquisition. At the time it fell into the hands of the Americans, 'it contained about one thousand houses, and eight thousand inhabitants, including blacks and people of

colour.' Almost all the old houses are of wood, of only one story high. Latterly a few of the inhabitants have been enabled to enclose themselves in bad brick, coated with white or coloured mortar.

The Delta is one of those remarkable results of the great operations of nature, on which a sensible observer will hardly ever be accused of expending too much description.

'Nothing is more certain than that it has gradually risen out of the sea, or rather that it has been formed by alluvious substances, precipitated by the waters from the upper regions. It is calculated that from 1720, to 1800, a period of 80 years, the land has advanced fifteen miles into the sea. The eastern part of New Spain along the gulf, exhibits abundant proofs of similar advances; owing, perhaps, to the constant accumulation of sand by the trade winds, which is driven to the shore by the perpetual motion of the waves in that direction.'

The Mississippi, on approaching the sea, divides into five branches which are deep enough, except on their bars, for the largest ships. The banks of the river, to a great distance northward, are 'much more elevated than the circumjacent country. This is occasioned by a more copious deposition along the margins than at a distance from them. These are thickly covered with grass, and a vast variety of ligneous plants, which serve to filtrate the waters in their progress to the low grounds and swamps, and to retain the greatest proportion of the alluvious substances.' The Mississippi is not remarkable for good fish; but this defect is compensated by a vast number of alligators. The tides have little effect at New Orleans; they sometimes cause it to swell, but never to slacken its current. It is asserted that no more than one *twenty-seventh* part of the Delta is susceptible of cultivation. The country, both here near the outlet, and to a great extent on each side of the river many hundred miles upward, constitutes a world of swamps, with all the appropriate miasmata and pestilence. And though there are particular parts which it might be possible for a strong population, aided by great national resources, to rescue from the dominion of water in its most noxious form, that dominion is founded so invincibly on the conformation of the continent, that a large portion of the southern regions of Louisiana, must continue unfavourable to health and life to the end of time. There are vast tracts which will for ever preclude all human attempts and residence, by the inundation which covers them to a great depth during the season of the overflow of the Mississippi and its great tributary rivers.

The arbitrary line of division into lower and upper Louisiana

is drawn about the latitude at which the Arkansas river falls into the Mississippi, between 33 and 34 north. The more distant tracts of the wide western region traversed by this river make rather a dreary appearance in description; 'immense *prairie*, with very little else to attract attention.' A traveller, however, who should survey such a wilderness for the first time, would gaze with no small interest and wonder at one of its appearances.

'Immense herds of buffaloe, elk, deer, and a species of the goat, range about this open country, which produces a short grass of which they are fond; and a gentleman of veracity has asserted, that he has seen a drove of them containing at least nine thousand.'

But no one description of the face of the country can be taken as illustrative, generally, of such an immensity of earth and water; though it is doubtful whether on any of the other continents these elements appear in so few varieties of modification in so ample a space; for the deserts of Africa, and the *steppes* of Tartary, even if they were of equal extent with the great central wilderness of America, do not present a sameness in which a vast proportion of the active element of water is made to bear its part. Such a display, therefore, of this monotonous though immense scene, as should constitute a proportionate section of general geography, would be confined to very small space of description; though such a representation as should be satisfactory to the citizens of the United States, numbers of whom are looking towards the country with a very different kind of interest and curiosity from any that could arise from the mere taste for geographical knowledge, would require to be given in great extent and particularity. The Major's survey is something between these two, approaching to a minuteness that is tedious to an European general reader, while it is hardly particular and local enough in making the differences of the various parts of the vast territory, to satisfy the careful inquisitiveness of persons having any thought of the experiment of a removal into it. The general effect of the very multifarious account is, that Upper Louisiana is on the whole, a tract of great value and promise; that it has a large proportion of very good soil; that almost every desirable production may be cultivated with complete success; that it has infinite facilities for inland navigation; that, as to the greater part of it, the climate is salubrious, even wonderfully so, considering the heat of its summers and the prodigious surplus of its waters; and that its population, which is in its earliest infancy, is advancing with a rapidity beyond all example. In remarking on the actual proofs of a degree of salubrity which would have been deemed

incompatible with such an excess of heated moisture, he advances the theory, with plausible appearances, that the noxious power is neutralized by the prevalence of limestone in the constitution of a great portion of the countries of the upper Mississippi.

Upper Louisiana appears to be very justly a region of more attraction to the people of the United States than the country of the lower Mississippi, especially to agriculturists of moderate property. What are called capitalists, our author says, are tempted by the greater commercial possibilities of the neighbourhood of the Mexican Gulf.

The Major is very eager to have the country stocked with a population competent to self-defence. We say *stocked*,---for he has perfectly acquired the diction of political economists, and every where talks of population, and its progress, as if its importance were only relative to the soil, the capacities of which it is adapted to develop, as the French have it. The use and object of the human animal in any given tract of the earth, is to promote its productiveness as a farm, and to give rank and consequence to it as a state. Man was made as a thing subservient to farms and states. We should be glad to be helped on to the climax, and be permitted to know what farms and states were made for.

The competency to defence, so urgently necessary to be acquired in Louisiana, is chiefly against the inroads of the Indians, who have every advantage against a slender population in such a country.

'An immense number of tribes, and some of them powerful, inhabit the extensive regions on the west side of the Mississippi. Their depredations are frequent, and they entertain no fear of punishment; our ordinary force, especially in Upper Louisiana, including the militia, is not sufficient to create any alarm among them. They are extremely bold in their threats; and perhaps one reason why they hold us so cheap is, that they have never been at war with us, and were never beaten by the whites.'

A chapter 'of Land Titles,' illustrates, in great detail, the regulations observed by the defunct Spanish government of Louisiana in their grants of land to the colonists. All the grants verified to have been made under the former government, were, of course to be held valid by that of the new proprietor of the country, the United States; but there is no statement of any thing peculiar, as applicable to Louisiana, in the system of the disposal and tenure of lands under this new government. For the present, it seems that much difficulty is made of selling the lands at all; the government, if we understand the Major, being afraid the new settlers would so disperse themselves as to be lost, for any value and use in the capacity of subjects, to the

parent state, and also incapable of defending themselves. He himself recommends that the assignments of land should, in the first instance, be confined to certain limited tracts, not too remote for an easy communication with the older states; with this restriction he urgently insists that the colonization should be promoted with all possible assistance and haste. He does not say whether the tenures of the future settlers, are to be like, those of the possessors of lands under the French and Spanish governments, purely allodial.

The topic of 'Government and Laws' affords a considerable detail, but of no great interest, especially when it is considered that the Spanish and French system will gradually wear away under the new government that has acquired the country. The author seems disposed to a rather favourable estimate of the legislation; but there is one of the strongest possible presumptions against it in the fact asserted by him, that 'it was the policy of the Spanish government to keep the people in a great measure ignorant of the laws by which they were governed.' A marvellous modesty in the makers of *good* laws! There must really, however, have been some mysterious and magical principle of efficacy in this legislation, if we are to attribute to it the other fact asserted by the author, that the subjects of it 'are apparently the happiest people on earth,' notwithstanding that 'their moral principles are extremely debauched, and their intercourse with each other is marked by the most corrupt profligacy of manners.' The French part of the population of Louisiana is pronounced to be of a much better quality; 'they always preserved their integrity, their decency, and moral principles; though they lost most of their industry and all their knowledge.' It is something less perfectly miraculous, therefore, that 'of all the people on the globe, the French in Louisiana appear to be the happiest.' But perhaps, after all, the sum of what we can learn from this sort of dashing sentences is, the utter carelessness, or the want of judgement, of the writer of them.

The short chapter about 'Learning and Religion' might have been still shorter, for it is, in effect, to say there is no such thing in the country. Two schools, patronized by public authority, which carried the pupils no further than the Spanish language, with writing and common arithmetic, appear to have been, the last time any thing was heard on the subject, the best, and nearly the whole provision for the literature of the capital, New Orleans; and in the settlements at a distance from it, 'a person who could read and write was considered as a kind of prodigy.' The English Americans are said to be still more deficient than the French.---As to religion, a small quantity of the Popish ritual, on a Sunday, forms, of course, the Christianity of

the greater part of the people; and the Major justifies and applauds them for being as merry as they can the rest of the day, and for keeping clear of what he calls a 'sullen countenance, gloomy subjects, a set form of speech, and a stiff behaviour.' He insists they shall by all means have a religion, 'a pure and rational religion,' he says, 'such as is contained in the sublime pages of revelation;' for, 'it is of infinite use to mankind in a temporal sense.' But not even for the sake of this, the most important of all the benefits of religion, will he consent to have the Indians disturbed, in their devout and laudable adherence to the creed of their forefathers. The book contains a variety of passages in which the writer appears to take considerable credit to himself, as a philosopher, for placing religion in the light in which it is regarded by politicians of the very inferior rank.

There is a desultory entertaining description of the 'Character,' taken in a general and comprehensive sense, 'of the Louisianians.' The representation of the 'Aborigines' too much resembles that in Guthrie's Grammar, and in Robertson. To be sure, it forms a striking picture, ready for the use of every successive exhibition. But if a man pretends to paint in the sobriety of truth, in the very scene where the reality is displayed, and absolutely from the life, it is unpardonable to play off again on our imaginations the horrible visions of the long courses of torture and cannibalism. Why cannot we obtain, at last, the mere plain truth as to the degrees and modes of cruelty which captive enemies are condemned to suffer?

There is an ineffectual attempt to revive, under some appearance of probability, the notion of there being a *Welch* tribe of Indians, somewhere in North America. The Major compensates to himself the extreme penury of his religious credence, by believing such a proposition as that it would be easy enough for Prince Madoc to make three successful voyages to America before the invention of the compass, and two straight back to Wales.

The most curious and interesting chapter of all, (but it admits not of abridgement) is that on the rivers of North America. We will transcribe the description of the confluence of the two noblest of them, the Missouri and the Mississippi, the former of which, he says, is decidedly the greater river.

'The junction of the two great rivers is in north latitude thirty-eight degrees, and forms an interesting spectacle. The two islands in the mouth of the Missouri oblige him to pay his tribute to what is denominated the father of rivers, through one large, and two small channels. As if he disdained to unite himself with any other river, however respectable and dignified, he precipitates his waters nearly at right angles across the Mississippi, a distance of more than twenty-five hundred yards. The line of separation between them, owing to

the difference of their rapidity and colours, is visible from each shore, and still more so from the adjacent hills. The Mississippi, as if astonished at the boldness of an intruder, for a moment recoils and suspends his current, and views in silent majesty the progress of the stranger. They flow nearly twenty miles before their waters mingle with each other.'

For an American the composition is tolerable; but the Major has a good share of those words and phrases, which his literary countrymen must, however reluctantly, relinquish before they will rank with good writers. The standard is fixed; unless it were possible to consign to oblivion the assemblage of those great authors on whose account the Americans themselves are to feel complacency in their language, to the latest ages.

Art. II. *Tracts on Mathematical and Philosophical Subjects*; comprising, among numerous important articles, the Theory of Bridges, with several Plans of recent Improvement. Also, the Results of numerous Experiments on the Force of Gunpowder, with Applications to the Modern Practice of Artillery. By Charles Hutton, LL.D. F.R.S. &c. Late Professor of Mathematics in the Royal Military Academy, Woolwich. 3 vols. 8vo. pp. xii. 1252, with plates. Wilkie and Robinson. Price 2*l.* 8*s.* boards. 1812.

WE are persuaded there is no need to introduce this work to the notice of our readers by any prefatory observations. Dr. Hutton has now occupied a most eminent station among British mathematicians, for full half a century: and we rejoice that, at an advanced period of life, he has found himself sufficiently in circumstances of ease and leisure, to be able to prepare for the press a connected and uniform edition of such of his works, whether previously published or not, as possess most originality. These he now gives to the world under the modest designation of "*Tracts*." The number included in this collection is thirty-eight. A few of them have been already printed in the *Philosophical Transactions*, and in other works; 'but most of them are quite new; and such as are not so, having been recast and greatly improved, may be also considered in some measure as original compositions.' Being of a miscellaneous nature, they 'are here arranged nearly according to the order of time in which they were composed.' The subjects to which they relate are very various. We shall describe them briefly in their order.

The first tract is a republication, with very considerable improvements, of Dr. Hutton's little treatise on the theory of arches and piers, first published at Newcastle, in the year 1772. The five succeeding tracts relate also to the subject of bridges,

and comprehend: 1. Queries concerning London bridge, proposed by the city magistrates in 1746, and answered by Mr. George Dance, then surveyor-general of the city works. 2. Report of a committee of members of the Royal Society, respecting London bridge, addressed to the common-council of the city. 3. Mr. John Robertson's opinion in 1754, of the consequences to the tides in the river Thames, by erecting a new bridge at London. 4. Dr. Hutton's answers to questions proposed, in 1801, by the Select Committee of Parliament, relative to a project for erecting a new iron bridge, of a single arch, over the river Thames at London, instead of the old London bridge. 5. A very interesting history of iron bridges, illustrated by neat elevations of those at Colebrook Dale, Buildwas, Bristol Harbour, Telford and Douglass's proposed iron bridge at London, and the elegant aqueduct at Pontcysylte, in Wales. These six tracts doubtless contain, together, the most valuable body of information, both theoretical and practical, on the subject of bridge building which has yet been published.

The seventh, eighth, and ninth tracts relate to infinite series. Of these the first clearly marks their nature, and defines their equivalent or radix, so as to be free from metaphysical objections: the second exhibits a simple and ingenious method of valuing numerical infinite series, which have their terms alternately plus and minus: and the second explains a method of summing the series $a + b x + c x^2 + d x^3 + e x^4$, &c. in the case when it converges very slowly.

In the tenth tract we have the investigation of Dr. Hutton's well-known approximating rules for the extraction of roots of numbers; and in the eleventh, a new method for finding the roots of such equations as have their terms alternately plus and minus.

The contents of the remainder of the first volume, may be detailed in the Doctor's own words:

' Tract xii treats of the binomial theorem; exhibiting a demonstration of the truth of it in the general case of fractional exponents. The demonstration is of this nature, that it proves the law of the whole series in a formula of one single term only: thus p, q, r , denoting any three successive terms of the series, expanded from the

gived binomial $(1 + x)^{\frac{1}{n}}$, and if $\frac{g}{h} p = q$, then is $\frac{g-n}{h+n} q = r$, which

denotes the general law of the series, being a new mode of proving the law of the coefficients of this celebrated theorem. But, besides this law of the coefficients, the very form of the series is, for the first time, here demonstrated, viz. that the form of the series for the developement

of the binomial $(1 + x)^{\frac{1}{n}}$, with respect to the exponents, will be

$1 + ax + bx^2 + cx^3 + dx^4 + \&c.$ a form which has heretofore been assumed without proof.

' Tract xiii treats on the common sections of the sphere and cone: with the demonstration of some other new properties of the sphere, which are similar to certain known properties of the circle. The few propositions which form part of this tract, is a small specimen of the analogy, and even identity, of some of the more remarkable properties of the circle, with those of the sphere. To which are added some properties of the lines of section, and of contact, between the sphere and cone: both of which can be further extended as occasions may offer.

' Tract xiv, on the geometrical division of circles and ellipses into any number of parts having equal perimeters, and areas either all equal or in any proposed ratios to each other: constructions which were never before given by any author, but which, on the contrary, had been accounted impossible to be effected.

' Tract xv contains an approximate geometrical division of the circumference of the circle.

' Tract xvi treats on plane trigonometry, without the use of the common tables of sines, tangents, and secants: resolving all the cases in numbers, by means of certain algebraical formulæ only.

' Tract xvii is on Machin's quadrature of the circle; being an investigation of that learned gentleman's very simple and easy series for that purpose, by help of the tangent of the arc of 45 degrees; which series the author had given without any proof or investigation.

' Tract xviii, a new and general method of finding simple and quickly converging series; by which the proportion of the diameter of a circle to its circumference may easily be computed to a great many places of figures. By this method are found, not only Machin's series, noticed in the last tract, but also several others that are much more simple and easy than his.

' Tract xix, the history of trigonometrical tables, &c.: being a critical description of all the writings on trigonometry made before the invention of logarithms.

' Tract xx, the history of logarithms; giving an account of the inventions and descriptions by several authors on the different kinds of logarithms.

' Tract xxi, on the construction of logarithms; exhibiting the various and peculiar methods employed by all the different authors, in their several computations of these very useful numbers.

' Tract xxii, treats on the powers of numbers; chiefly relating to curious properties of the squares, and the cubes, and other powers of numbers.

' Tract xxiii, is a new and easy method of extracting the square roots of numbers; very useful in practice.

' Tract xxiv, shows how to construct tables of the square-roots, and cube-roots, and the reciprocals of the series of the natural numbers; being a general method, by means of the law of differences of such roots and reciprocals of numbers.

' Tract xxv, is an extensive table of roots and reciprocals, con-

structed in the above manner, accompanied also with the series of the squares and cubes of the same numbers.' Vol. I. pp. v—vii.

All these tracts may be perused with great advantage by young mathematicians: but the contents of tracts 8, 12, 13, 14, 18, 19, 20, 21, will be found the most curious and instructive. Those on the history and construction of logarithmic and trigonometric tables are elaborate and extremely valuable: they were originally given in Dr. Hutton's separate work on those subjects, in 1785.

The second volume commences with tract the twenty-sixth, which is on the mean density of the earth, being 'an account of the calculations made from the survey and measures taken at Mount Shichallin, in order to ascertain the mean density of the earth; improved from the *Philosophical Transactions*, vol. 68, for the year 1778.' This paper describes, in 68 pages, a series of most intricate and laborious investigations and computations, such as we believe no man of genius living would have undertaken besides Dr. Hutton, and such as we apprehend hardly any other man *could* have carried through, had he made the attempt. The observations and measurements relative to Mount Shichallin, conducted under the direction of the late excellent Astronomer Royal, were undertaken, as all our philosophical readers will recollect, for the purpose of determining, experimentally, whether the earth actually exerted, as the Newtonian theory of universal gravitation supposed it to exert, an attraction upon other bodies, whether at or remote from its surface. If the earth exert an aggregate attraction, it will be constituted of the attraction of its several parts, and will be manifested more or less by such of those parts as are so circumstanced that the effects of the attraction become appreciable: a large mountain, for example, may be so situated that its attraction shall in some measure oppose the aggregate attraction of the earth, and its effect may become appreciable by its drawing a plumb-line from the vertical position in which it would hang if operated upon solely by the attraction of the earth towards its centre. The first experiment made for the determination of this point, was by the French academicians, who, in 1735, were sent to measure a degree near the equator: their observations were made upon Chimboraco, which they found to occasion a deviation of $7\frac{1}{2}'$ in the plumb-line. The effect fell greatly short of what had been expected; but the observers afterwards learnt that this mountain had formerly been a volcano, and they actually found some calcined stones upon it. This experiment then, though it proved that mountains *do* act at a distance, did not determine the point with all the satisfaction that was looked for. Nor was any thing farther attempted in the long interval from

1735 to 1774, when the operations at Mount Shichallin were commenced. These were conducted with great judgment and precision, and the result was that the plumb-line, at two stations on opposite sides of the mountain, experienced a deflection of 11°.6, the half of which, or 5°.8, is the mean effect of the attraction of the mountain. Thus were philosophers furnished with the finishing step of the analysis which firmly established the doctrine of universal gravitation. But the observations at Shichallin were calculated to furnish another result, nearly as important in its consequences, and much more difficult in the attainment,---namely, the mean density of the earth. Dr. Maskelyne terminated his paper on Mount Shichallin, with a few gross conjectures on this subject; but even that able astronomer and mathematician, with all the acuteness, ingenuity, and perseverance which he was known to possess, shrunk from the task. He had surrounded the mountain in all directions; but he dare not venture to "cut through it" and anatomize it, in the way that was requisite to obtain this important result. After a most curious investigation of rules, and the performance of some thousand computations, Dr. Hutton has determined, as shown in this tract, that the mean density of the earth is $\frac{5}{2}$ or almost 5 times that of water: and it must not be forgotten in the history of sciences (though some men, especially foreigners, have already ascribed this honour to another) that Dr. H. was the first philosopher who exhibited this curious result.

‘ To what useful purposes the knowledge of the mean density of the earth, as above found, may be applied, it is not necessary here to show. I shall therefore conclude this tract with a reflection or two on the premises that have been delivered. Sir Isaac Newton thought it probable, that the mean density of the earth might be 5 or 6 times as great as the density of water; and we have now found, by experiment, that it is very little less than what he had thought it to be: so much justness was there even in the surmises of this wonderful man! Since then the mean density of the whole earth is about double that of the general matter near the surface, and within our reach, it follows, that there must be somewhere within the earth, toward the more central parts, great quantities of metals, or such like dense matter, to counterbalance the lighter materials, and produce such a considerable mean density on the whole. If we suppose, for instance, the density of metal be 10, which is about a mean among the various kinds of it, the density of water being 1, it would require 16 parts out of 27, or considerably more than one-half of the matter in the whole earth, to be metal of this density, in order to compose a mass of such mean density as we have found the earth to possess by the experiment: or $\frac{4}{7}$, or between $\frac{1}{3}$ and $\frac{1}{4}$ of the whole magnitude will be metal; and consequently $\frac{2}{3}$, or nearly $\frac{2}{3}$ of the diameter of the earth, is the central or metalline part. But if the metalline matter be chiefly iron, which as far as we know is by much the most predo-

minant metal, then the half of the whole terrestrial magnitude would be the bulk of the ferruginous matter.

Another inference that readily occurs, is this: viz. that thus knowing the mean density of the earth in comparison with water, and the densities of all the planets relatively to the earth, we can now assign the proportions of the densities of them all, as compared to water, after the manner of a common table of specific gravities. And the numbers expressing their relative densities, in respect of water, will be as here annexed, supposing the densities of the planets, as compared to each other, to be as laid down in Mr. De la Lande's astronomy. Water 1; the sun $1\frac{1}{11}$; Mercury $10\frac{1}{8}$; Venus $6\frac{1}{4}$; the earth 5; Mars $3\frac{1}{7}$; the moon $3\frac{1}{11}$; Jupiter $1\frac{1}{8}$; Saturn $\frac{1}{11}$ Vol. II. pp. 65, 66.

The twenty-seventh tract contains investigations to determine at what point in the side of a hill its attraction will be the greatest. They constitute the substance of a paper read before the Royal Society in November, 1779. The general result of the inquiry is,

That at $\frac{1}{4}$ of the altitude, or very little more, is the best place for observation, to have the greatest attraction, from a hill in the form of a triangular prism, of an indefinite length. But when its length is limited, the point of greatest attraction will descend a little lower; and the shorter the hill is, the lower will that point descend. For the same reason, all pyramidal hills have their place of greatest attraction a little below that above determined. But if the hill have a considerable space flat at the top, after the manner of a frustum, then the said point will be a little higher than as above found. Commonly, however, $\frac{1}{4}$ of the altitude may be used for the best place of observation, as the point of greatest attraction will seldom differ sensibly from that place.' Vol. II. p. 67.

A very valuable tract follows, on the subjects of cubic equations and infinite series. It contains many excellent remarks on the nature of cubic equations, and many ingenious rules for facilitating the solution in certain cases. Methods are also described of obtaining good approximations to the roots, by means of infinite series; and then, conversely, the author shows how to sum a great variety of such series, by means of the roots of certain cubic equations. We recommend to particular notice the observations at pages 91, 92, tending to explain the reason why Cardan's rule (as it is usually called) always gives the equation in an imaginary form when the equation has no imaginary roots, but in the form of a real quantity when it has imaginary roots; a kind of paradox with which many students are perplexed on their entrance upon this department of algebra.

Tract the twenty-ninth contains a project for a new division of the quadrantal arc of a circle, with a view to the construction of tables of sines, tangents, and secants of arcs, to equal parts of the radius of the circle. Several curious formulæ for the calculations are here given, as in the Philosophical Transactions

for 1784, where the paper was first published. The author, it appears, had proceeded a good way in the computation of tables according to this plan, when the attempts of the French to introduce tables according to the centesimal division of the quadrantal arc, prevented the completion of his purpose.

The thirtieth tract is on the sections of spheroids and conoids, including demonstrations of these propositions: 1st, that all such plane sections are the same as conic sections; 2dly, that all the parallel sections in every such solid, are like and similar figures. The thirty-first relates to the comparison of curves of the same species, and shows their mutual relations; and is succeeded by one containing a useful theorem for the cube root of an algebraic binomial, one of the terms being a quadratic radical.

In tract the thirty-second we are presented with a very elaborate, curious, and instructive history of algebra; being much enlarged and improved from Dr. Hutton's valuable article *ALGEBRA*, in his *Mathematical and Philosophical Dictionary*. Here, the history of this interesting and useful branch of mathematical science is traced, from its probable origin, through its practice and successive improvements among the ancient Greeks, the Indians, Persians, and Arabians; after which the discoveries and improvements of the principal European authors are successively developed. The whole is carried through with great perspicuity, and, which is also no small recommendation, with much impartiality. Among other very interesting particulars in this tract, the scientific student will be much entertained and instructed by the account of Diophantus's *Algebra*, of the *Bija Ganita*, a work translated from the Hindu into the Persian language about 1634, and of the *Lilawati*, another Indian work on algebra, translated into the Persian about 1585. The controversy between Tartalea and Cardon on the subject of cubic equations, is also highly amusing and instructive.

The thirty-fourth tract occupying 78 pages in Vol. II. and 152 pages in Vol. III, contains an account of the author's valuable experiments carried on at Woolwich in the years 1775, 1783, 1784, 1785, 1787, 1788, 1789, and 1791, for the purpose of deducing new rules tending to improve the theory and practice of gunnery. Some of these have been already published in the *Philosophical Transactions*, and the Doctor's quarto *Tracts*; but above 70 pages, detailing the experiments for the four last years above specified, and the deductions from them, have not been printed before.

The objects of this course have been various. But the principal articles of it are as follow: (1.) The velocities with which balls are projected by equal charges of powder, from pieces of the same weight and calibre, but of different lengths. (2.) The velocities with dif-

ferent charges of powder, the weight and length of the gun being the same. (3.) The greatest velocity due to the different lengths of guns; to be obtained by increasing the charge as far as the resistance of the piece is capable of sustaining. (4.) The effect of varying the weight of the piece: every thing else being the same. (5.) The penetration of balls into blocks of wood. (6.) The ranges and times of flight of balls, with the velocities by striking the pendulum at various distances: to compare them with their initial velocities, for determining the resistance of the medium. (7.) The effect of wads; of different degrees of ramming, or compressing the charge: of different degrees of windage; of different positions of the vent; of chambers, and trunnions, and every other circumstance necessary to be known for the improvement of artillery.' Vol. II pp. 311, 312.

In these experiments the two principal things to determine were, the actual velocity with which a ball was projected from the mouth of the piece, and the velocity which it possessed at any given distance from it. The first of these particulars it was thought might be ascertained by the recoil of the gun; but, after many accurate experiments, it was found that this method was not to be relied upon, that is, that the effect of the inflamed powder on the recoil, was not exactly the same when it was fired without a ball, as when it was fired with one; other means, therefore, were employed to ascertain this point. The second particular was determined by means of the vibrations of the ballistic pendulum, on being struck at different distances from the muzzle of the piece whence the respective balls were fired. To give the requisite precision to these experiments with the ballistic pendulum, several preliminary investigations were necessary: the Doctor has conducted them with great skill and precision; and finds, that no sensible error is occasioned, either by the friction on the axis of the pendulum, or by the resistance of the air to the back of the pendulum itself, or by the circumstance of the ball's penetration into the vibrating block. The investigation shows clearly, and it is a curious circumstance, that 'the velocity of the pendulum is the same, whatever be the resisting force of the wood, and therefore to whatever depth the ball penetrates, and the same as if the wood were perfectly hard, or the ball made no penetration at all.'

We are not able to quote so largely from this most interesting part of the *Tracts*, as the importance of the subjects may seem to demand; yet we cannot forbear presenting some of Dr. H.'s most important results. At the end of the experiments of 1786 we have the following:

'1st. It may be remarked, that the former law [i. e. that deduced from the experiments of 1775] between the charge and velocity of ball, is again confirmed, namely, that the velocity is directly as the square root of the weight of powder, as far as to about the charge of 8

ounces: and so it would continue for all charges, were the guns of an indefinite length. But as the length of the charge is increased, and bears a more considerable proportion to the length of the bore, the velocity falls the more short of that proportion.

‘ 2nd. That the velocity of the ball increases with the charge, to a certain point, which is peculiar to each gun, where it is greatest; and that by further increasing the charge, the velocity gradually diminishes, till the bore is quite full of powder. That this charge for the greatest velocity is greater as the gun is longer, but not greater however, in so high a proportion as the length of the gun is; so that the part of the bore filled with powder bears a less proportion to the whole in the long guns, than it does in the shorter ones; the part of the whole which is filled being indeed nearly in the reciprocal subduplicate ratio of the length of the empty part. And the other circumstances are as in this tablet.

Table of Charges producing the Greatest Velocity.

Gun No.	Length of the bore	Length filled	Part of the whole	Weight of the powder
	inches	inches		oz
1	28.5	8.2	$\frac{4}{14}$	12
2	38.4	9.5	$\frac{4}{16}$	14
3	57.7	10.7	$\frac{4}{22}$	16
4	80.2	12.0	$\frac{4}{27}$	18

‘ 3dly. It appears that the velocity continually increases as the gun is longer, though the increase in velocity is but very small in respect to the increase in length, the velocities being in a ratio somewhat less than that of the square roots of the length of the bore, but somewhat greater than that of the cube roots of the length, and is indeed nearly in the middle ratio between the two.

4thly. It appears from the table of ranges in Art. 121, p. 76, that the range increases in a much less ratio than the velocity, and indeed is nearly as the square root of the velocity, the gun and elevation being the same. And when this is compared with the property of the velocity and length of gun in the foregoing paragraph, it appears that we gain extremely little in the range by a great increase in the length of the gun, the charge being the same. And indeed the range is nearly as the 5th root of the length of the bore; which is so small an increase, as to amount only to about $\frac{1}{7}$ th part more range for a double length of gun.

‘ 5thly. From the same table in Art. 121, it also appears, that the time of flight is nearly as the range; the gun and elevation being the same.

‘ 6thly. It appears that there is no difference caused in the velocity or range, by varying the weight of the gun, nor by the use of wads, nor by different degrees of ramming, nor by firing the charge of powder in different parts of it.

‘ 7thly. But a very great difference in the velocity arises from a

small degree of windage. Indeed with the usual established windage only, namely, about $\frac{1}{2}$ th of the calibre, no less than between $\frac{1}{4}$ and $\frac{1}{2}$ of the powder escapes and is lost. And as the balls are often smaller than that size, it frequently happens that $\frac{1}{2}$ the powder is lost by unnecessary windage.

8thly. It appears that the resisting force of wood, to balls fired into it, is not constant. And that the depths penetrated by different velocities or charges, are nearly as the logarithms of the charges, instead of being as the charges themselves, or, which is the same thing, as the square of the velocity.

9thly. These, and most other experiments, show, that balls are greatly deflected from the direction they are projected in: and that so much as 300 or 400 yards in a range of a mile, or almost $\frac{1}{4}$ th of the range, which is nearly a deflection of an angle of 15 degrees.

10thly. Finally, these experiments furnish us with the following concomitant data, to a tolerable degree of accuracy; namely, the dimensions and elevation of the gun, the weight and dimensions of the powder and shot, with the range and time of flight, and first velocity of the ball; from which it is to be hoped, that the measure of the resistance of the air to projectiles may be determined, and thereby the foundation be laid for a true and practical system of gunnery, which may be as well useful in service as in theory; especially after a few more accurate ranges are determined, with better and larger balls than some of the last employed on the foregoing ranges.

In the year 1789, experiments were made to afford a comparison between guns of different lengths. The results are tabulated, and the following inferences drawn from the whole.

First. By comparing the first-mentioned velocities by the short 3-pounder, with the velocities of the long one in this table, loaded with one pound of powder, at different distances, it may be perceived that the superior velocity with the long gun, which was found to be near $\frac{1}{7}$ greater, is reduced to an equality with the short one, during the flight of the ball through only 210 feet, or less than 77 yards; and as the length of these guns are very nearly in the proportion of 2 to 1, which is as great a difference as ever occurs in service between any two guns of equal calibre, it fully accounts for the small advantage obtained in the ranges of shot, by any increased length which the limits of practice will admit of: and also how very subject to error any decision must be, in determining the velocities corresponding with a certain length of gun, which is founded on the extent of their respective ranges; since the irregularities in the shots' flight, added to the last mentioned circumstance, must render them very uncertain criteria, in all cases where great velocities are concerned.

2dly. This table also affords a further confirmation of the small advantage, in point of range, which is obtained by increasing the charge, beyond what is necessary to communicate a certain velocity to the ball; since the increased resistance to great velocities operates so powerfully, that they are quickly reduced, and soon destroyed: for example, it appears by the table, that the velocity communicated by 16 ounces of powder, after the shot has passed through a space of

230 feet, is reduced to nearly the same with that of 12 ounces powder, in a flight of 30 feet. It may also be observed, that the velocity with 24 oz. of powder, at 180 feet distance, and that with 16 oz. at 30 feet distance, are nearly equal; differing only by 4 feet per second, though at their first discharge from the piece they differ by as much as 149 feet per second.

3dly. From the foregoing table, it is evident also, that the velocities communicated by different quantities of powder, are nearly in the proportion of the square roots of those charges.—Also, by a computation from the quantity of velocity lost in the several distances, the resistance of the air to the ball of 2.78 inches diameter, moving with several velocities, will be nearly as expressed in the foregoing table, in p. 126, where the first column shows the velocity per second with which the ball moves, and the other columns show the corresponding resistances of the air, in ounces or pounds; that is, when a ball of that size moves with a velocity of suppose 1700 feet per second, it is resisted by the air with a force which is equal to the weight or pressure of 2472 ounces, or $154\frac{1}{2}$ pounds; and so of the rest.

From this table of resistances it appears also, that there is a gradual and regular increase of resistance, as the velocity is increased, from the least to the greatest, and without showing the appearance of such a very sudden or abrupt change in the nature and quantity of the resistance, as Mr. Robins suspected might obtain. But that the law of resistance gradually and slowly increases like the velocity itself, probably on account of the increasing partial vacuum behind the ball in its flight, from the slowest motion, when the resistance changes as the square of the velocity nearly, up to about the velocity of 1200 or 1400 feet, when, the vacuum being completed, the law of increase appears to have attained its highest pitch, being then nearly as the $2\frac{1}{2}$ power of the velocity; after which it gradually decreases again more and more, as the velocity increases higher, till it arrive at about the $2\frac{1}{3}$ power, and perhaps still lower; which, among several others, is a law that was unknown till it was discovered by means of these experiments.' Vol. III. pp. 129, 130.

For many other highly important and curious results, we must refer the philosophical reader to the work itself.

The thirty-fifth Tract contains the description and use of a new gunpowder eprouvette. The principle of this machine is remarkably simple, being nothing more than a small gun or mortar suspended on an axis, which, being charged with a small quantity of powder, without ball, and fired, the quality or strength of the powder is inferred from the length of the arch through which the gun recoils. The idea of such an instrument was originally suggested by Mr. Robins; but his principle, simple as it is, does not seem to have been correctly acted upon till Dr. Hutton produced the eprouvette, of which the following is the description.

'This machine may be described as consisting of either a small brass mortar, or gun, suspended by a metallic stem or rod, turning by an axis on a firm and strong frame, by means of which the piece

oscillates in a circular arch. A little below the axis, the stem divides into two branches, reaching down to the gun or mortar, to which the lower ends of the branches are firmly fixed, the one near the muzzle, and the other near the breech of the piece. The upper end of the stem is firmly attached to the axis, which turns very freely by its extremities, in the sockets of the supporting frame; by which means the gun and stem vibrate together in a vertical plane, with a very small degree of friction. The piece is charged with a small, but proper quantity, of the powder to be proved, without any ball, and then fired; by the force of which the piece is made to recoil or vibrate, describing an arch or angle, which will be greater or less, according to the quantity or strength of the powder.

To measure the quantity of this recoil or vibration, and consequently the strength of the powder, a circular brazen or rather silvered arch, of a convenient extent, and of a radius equal to its distance below the axis, is fixed against the descending two branches of the stem, and graduated into divisions, according to the purpose required to be answered by the machine, viz. into equal parts, if we would know only the angle of vibration, as measured by the simple equal degrees of a circle; or into unequal parts according to the chords, or to the versed sines of the arcs, to measure either the velocity of the vibration, or the force and strength of the powder: the arch in my instrument had all those three scales of divisions on it. The divisions in these scales; answering to the angle of any recoil, are pointed out by a concentric index, fitted on the axis of vibration, by means of a round hole or socket, with which it embraces pretty closely the round part of the axis of the stem, but capable of being turned easily about it by the hand. By means of a spring, the round end or socket of this instrument is pressed sideways, along the direction of the axis, always moderately tight against the socket of the stem, which is firmly brazed to the same axis; thus connecting the index and the stem slightly together; by which means, these two always vibrate in conjunction with the arch, unless when the index is stopped by some obstacle. When the machine is at rest, and the index brought to point to the beginning of the divisions on the arch, an additional piece fixed on the index bears against a stop-bar, fixed across the frame of the machine; so that, when the powder is fired, the gun and arch together vibrate backwards, leaving the index at rest, bearing still against the stop, and the divisions of the arch passing by it, till the gun has recoiled to the utmost extent that the force of the explosion can impel it: then, returning again, it brings the index along with it (because of their friction in consequence of the pressure of the spring) still pointing to the proper recoil division on the arch, showing the extent of the vibration; which, on gently stopping the vibrations, is easily read off, and noted down.

The circumstances which are peculiar to this *eprouvette*, and by which it differs from all others, as far as known to me, are as follow. 1st. The convenient manner of placing the arch, which measures the recoil, below the axis of the machine. 2nd. The divisions on this arch being made not only according to equal degrees, but also according to the chords and versed sines of the recoil, by which the

true proportions of the velocities of balls, or the strength of powder, is shown. 3rd. The manner of applying the index, making it bear with a gentle pressure against the side of the socket of the stem, by means of a spring, and fixing it by a stop, while the gun and arch make the first or greatest vibration backwards.'

A more particular account of the construction and use of this ingenious contrivance, illustrated by engravings, may be seen in the Tract from which the above is quoted.

The tract next in order contains an account of a most valuable series of experiments made with the whirling machine, in the years 1786, 1787, and 1788, to determine the resistance of the air. In the experiments with the ballistic pendulum, the resistance of the air to balls moving through it, is determined, with considerable accuracy, for all velocities from 2000 down to about 300 feet per second. Lower than this latter limit, experiments of that kind could not be carried; because with such velocities it was found that the ball could scarcely ever be made to lodge in the block, but rebounded from it, and defeated the experiment. To obtain the resistance to lower velocities, this indefatigable experimenter had recourse to the whirling machine; and had the satisfaction to find that the resistances deduced from the two distinct classes of experiments formed one regular, orderly, and unbroken series; as much so, as they could possibly have done, had all the experiments from the highest to the lowest velocities been performed by means of one and the same contrivance. This is a remarkable proof of the accuracy of the whole. It appears from the experiments generally, that if d be the diameter of a ball in inches, and v the velocity with which it moves in feet, then will the resistance it experiences from the air, in avoirdupois pounds, be expressed by $(.000007565 v^2 - .00175 v) d^3$.

But our author did not confine his attention to the resistance experienced by globes merely: he also employed flat surfaces, cylinders, cones, and bodies of other figures; and thus ascertained the resistances of the air to bodies of different kinds moving through it. Many of his results are exceedingly curious; but we can only here present the general formula for the resistance to a rectangular plane, with area a , moving with a velocity v , in a path whose angle of inclination to the plane has for its sine s and cosine c . The formula is $.03 av^{2.04} s^{1.84} c$ feet. For water, or any other fluid different from air, the theorem will be varied in the relation of the density of the fluid to that of air.

The thirty-seventh Tract is on the 'Theory and Practice of Gunnery, as dependant on the resistance of the air;' and is greatly

improved from the 3d Vol. of the Woolwich Course of Mathematics, where it was originally published.

The thirty-eighth or last tract contains a variety of mathematical problems, serving for the illustration and practice of the principles which have been established or developed in the former parts of these volumes. Among these there are two amusing problems relative to the division of the circle into any number of parts; one by means of concentric circles, the other also by means of *circles*, but so as to cause the several parts to be equal both in surface and in perimeter. The history of these problems is terminated with the following curious specimen of the manner in which a celebrated Northern Professortreats his *friends*.

‘Finding the two constructions introduced, by my friend Mr. Leslie, the ingenious and learned mathematical professor in the university of Edinburgh, into the first edition of his Geometry, published in 1809, both together in pages 222 and 223: as these problems were rather of an uncommon nature, I did think some mention might have been made of their origin, or the circumstances that have attended them; and I hinted as much to my ingenious friend. In consequence of which, probably, I find that the learned author has, in the 2nd edition of his work, separated those two constructions, placing one among the elements at p. 181, and the other among the notes at p. 432. accompanied with the note, that it was the result of a ‘principle briefly suggested by Mr. Lawson, and afterwards explained and demonstrated in Dr. Hutton’s Mathematical Tracts.’ This change and announce seemed to make the matter rather worse than before, as it appeared less unfriendly, or less uncivil, to omit noticing a fact entirely, than to mis-state it. For, certain it is, that Mr. Lawson never *suggested* any principle or extension, nor any mode of solution whatever; the discovery having been made and published by myself alone.’

We have no inclination to make any remarks upon such a story as this. Mr. Leslie alone can furnish the proper explanation; and we trust he will think his character with the public of sufficient moment to offer it speedily.

We feel rather inclined to apologize for the shortness, than for the length of this article. Three volumes written by so distinguished a mathematician and philosopher as Dr. Hutton, and in every way worthy of him, can never be despatched in haste. In truth, we have read them with much deliberation; and, we need not be ashamed to say, with great pleasure and improvement. The venerable author says, ‘as this is, in all probability, the last original work that I may ever be able to offer to the notice of the public, I am the more anxious that it should be found worthy of their acceptance and regard.’ His *desire*, as far as our judgement goes, is fully realized; and we conclude

with expressing our sincere hope, that it may be very long before his *prediction* is accomplished; for though the author, as appears from this work, has reached the age of seventy-five, his mental powers evince all the freshness and vigour of thirty.

Art. III. *Collections from the Greek Anthology; and from the Pastoral, Elegiac, and Dramatic Poets of Greece.* By the Rev. Robert Bland and others. 8vo. pp. lv. 525. Murray. 1813.

WHATEVER else this ponderous octavo of trifles may have to boast of, its claim to the praise of variety will hardly be disputed. The Anthologies of Brunck and Stobæus, and the *Deipnosophists* of Athenæus might have furnished, one would have thought, a very ample selection. With these, however, the authors have by no means been content; and to their 'collections' from these sources, they have added odes from Sappho and Anacreon; idyls from the pastoral poets; and dialogues and declamations from the tragedians, of which, Mr. Bland strangely thinks 'the true spirit might be the more nearly attained, by adopting the sonorous and majestic couplet, which Dryden wished to introduce on the English stage, in imitation of Corneille and Racine; and which, however unsuitable to the purpose of representing violent and sudden emotions, is peculiarly well adapted as the vehicle both of declamatory passion, and of pathetic sweetness.' p. 240.

'Illustrations' are adjoined, chiefly, as it appears, for the purpose of introducing, whether in season or out of season no matter, whatever translations and imitations from modern authors, the port-folios of these industrious poetasters might furnish. A few originals complete this 'huge imbroglio,'---this patch-work, at which all the muses have been labouring in turns. We have certainly read the volume, but we can hardly give an account of it;---so confused have we been with the changes 'from gay to grave,' from ancient to modern, from dignified heroic to Peter Pindaric, whose humour consists in the proper intermixture of very long and very short lines;---now an epitaph from Simonides 'on those who fell at Thermopylæ,' and now the verses of Mad. la Mareschale de Mirepoix and M. le Due de Nivernois on a lock of grey hair; now the ravings of Medea, and now a rondeau on a young lady who slept too long of mornings; now 'the hope of immortality,' and anon 'on long noses.'

Lord Chesterfield, we think, recommended the Greek epigrams to the supreme contempt of his son. We do not mean to iterate the advice of his Lordship to our readers; yet we think that a candid critic must allow that these distichs and tetrasichs owe a great deal to their being Greek. For instance, we doubt

whether, if the following had been originally English, any body would have taken the trouble to translate them, for at least two or three thousand years to come.

‘ This life a theatre we well may call,
Where every actor must perform with art,
Or laugh it through, and make a farce of all
Or learn to bear with grace his tragic part.’* p. 110.

‘ Sweet is the goblet cool’d with winter-snows,
To him who pants in summer’s scorching heat,
And sweet to weary mariners, repose
From ocean tempets, in some green retreat ;
But far more sweet than these, the conscious bower,
Where lovers meet, at “ love’s delighted hour.”† p. 16.

These are taken quite at random, and are, perhaps, about the average of the ‘ collections.’ What indeed is to be done with a single thought, and in the compass of half a dozen lines ? It is obvious that, in such narrow limits, fancy and feeling must have a very contracted play, and that a thought placed thus alone must frequently have the appearance of a fragment, which, in its original situation and connexion, might stand naturally and gracefully enough, but which, separate and disjointed, is awkward and unmeaning. The following are very much in the manner of the sentiments of some tragic personage, naturally drawn forth by the situation in which he was placed, but than which, as they now stand, nothing can be imagined more idle.

‘ I mourn not those who, banish’d from the light,
Sleep in the grave thro’ death’s eternal night,
But those whom death for ever near appals,
Who see the blow suspended ere it falls.’‡ p. 110.

‘ Oh let not death, unwept, unhonour’d, be
The melancholy fate allotted me !
But those who loved me living, when I die,
Still fondly keep some cherish’d memory.’¶ p. 183.

‘ In pleasure’s bowers whole lives unheeded fly,
But to the wretch one night’s eternity.’§ p. 109.

The natural resort of the writer, who is obliged to shut up his meaning in so small a compass, is to *point*, to a neatness and smartness approaching to epigrammatic wit, and yet by no means inconsistent with serious compositions ;---such, to give a single instance, as that with which Gray concludes his sonnet, and which he stole, by-the-bye, from the Emperor Augustus,---
‘ And weep the more because I weep in vain.’ Of this, how-

* Palladas, 100. ii. 427.

† Asclepiades, 20. i. 215.

‡ Lucilius, 123. ii. 343.

¶ Solon, 2. i. 65.

§ Lucian, 29. ii. 314.

ever, the Grecian triflers are not always very ambitious. What can be blunter than the following?

“ Witness, thou conscious lamp, and thou, oh night,
(No others we attest), the vows we plight!
Guard ye our mutual faith!’ We said, and swore,
She endless love, and I to roam no more
But oaths are scatter’d o’er the waves, and thou,
Oh lamp, bear’st witness to her alter’d vow.* p. 7.

Sometimes, however, they get into the regions of antithesis and conceit. The following (the reader will wonder) is a favourite fancy with them, both in verse and prose.

‘ Him who revers’d the laws great nature gave,
Sail’d o’er the continent and walked the wave,
Three hundred spears from Sparta’s iron plain
Have stopp’d—oh blush, ye mountains, and thou main!† p. 116.

If the following mean any thing, it would prove that he of the most unmusical voice must be of the strongest health.

‘ ’Tis said that certain death awaits
The raven’s nightly cry,
But at the sound of Cymon’s voice
The very ravens die.‡ p. 449.

We shall now bring forward some few of the better pieces of the volume. The ‘Reproof of Discontent’, from Menander, appears to great advantage in Mr. Blands translation.

‘ Hadst only thou, of all Mankind been born
To walk in paths untroubled by a thorn
From the first hour that gave thee vital air,
Consigned to pleasure and exempt from care,
Heedless, to while away the day and night,
In one unbroken banquet of delight,
Pamper each ruling sense, secure from ill
And own no law superior to thy will;
If partial Heaven had even sworn to give
This happy right as thy prerogative,
Then blame the Gods and call thy life the worst
Thyself of all mankind the most accurst.
But if with us the common air you draw,
Subject alike to Nature’s general law,
And on thy head an equal portion fall
Of life’s afflicting weight imposed on all,
Take courage from necessity and try
Boldly to meet the foe thou can’st not fly,
Thou art a man, like others doomed to feel
The quick descent of Fortune’s giddy wheel:

* Meleager, 71. i. 21.

† Parmenio, 9. ii. 202.

‡ Nicarchus, 32. ii. 356.

Weak human race ! we strive to soar from sight
With wings unfitted for the daring flight ;
Restless each fleeting object to obtain,
We lose in minutes what in years are gain.
But why should'st thou my honour'd friend repine !
No grief peculiar or unknown is thine !
Though fortune smile no more as once she smil'd
Nor pour her gifts on thee her favourite child,
Patient and firm the present ill redress
Nor by despairing make thy little less.' p. 218.

The following strongly expresses an amiable sentiment :

' Cling to thy home ! If there the meanest shed
Yield thee a hearth and shelter for thy head,
And some poor plot, with vegetables stored,
Be all that heaven allots thee for thy board,
Unsavoury bread, and herbs that scatter'd grow,
Wild on the river-brink or mountain-brow,
Yet e'en this cheerless mansion shall provide
More heart's repose than all the world beside.* p. 111.

Mimnermus's ' evils of mortality ' appear to have furnished Gray with a hint or two for his Eton College.

' We too as leaves that, in the vernal hours,
Greet the new sun, refresh'd by fruitful show'rs
Rejoice, exulting in our vigorous prime,
Nor good nor evil marks the noiseless time ;
But round our birth the gloomy fates preside,
And smile malignant in our fleeting pride :
One with cold age prepared to blast our bloom,
One armed with death to hide it in the tomb.
Our better moments smile and pass away,
E'en as the sun that shines and sets to-day :
When youth is flown, death only can assuage
And yield a refuge from the ills of age.
All mourn adversity—one nobly bred,
Toils, a poor slave to him his bounty fed ;
One solitary seeks the tomb's embrace,
With no transmitter of his name and race ;
While sick and faint, or rack'd by ceaseless fears,
Another journeys down the vale of years.'† pp 180, 181.

We may give, as a companion to this, the gloomy lines of Menander.

— ' Most blest, my friend, is he
Who having once beheld this glorious frame
Of nature, treads again the path he came.
The common sun, the clouds, the starry train,
The elemental fire, and watery main,

* Leonidas.

† Mimnermus. 2. i. 60.

If for an hundred years they glad our sight,
 Or but a moment ere they fade in night,
 'Tis all the same—we never shall survey
 Scenes half so wond'rous fair and blest as they.
 Beyond, 'tis all an empty, giddy show,
 Noise, tumult, strife, extravagance, and woe;
 He who can first retire departs the best,
 His reckoning paid, he sinks unharm'd to rest.
 But him who stays, fatigue and sorrows wait,
 Old age, and penury's unhappy state;
 By the world's tempests toss'd, a prey he lies
 To open force and ambush'd enemies,
 Till his long-suffering frame and lingering breath
 He yields at last to agonizing death.* pp. 218, 219.

This is the general strain of the fragments of Menander,---
 of him who was known as the comic, the gay, and the gallant,
 ---omnis luxuriæ interpres. Such are the capricious trans-
 formations of time. Who would think now of inscribing on his
 statue lines like the following?

' Behold, Menander! siren of the stage,
 Who charm'd, with love allied, a happier age;
 Light wanton wreathes, that never shall be dead,
 Are curl'd luxuriant round the poet's head,
 Who dress'd the scene in colours bright and gay,
 And breathed enchantment o'er the living lay.† p. 365.

The following is the most energetic translation from Tyrtæus
 that we have seen.

' By heaven high courage to mankind was lent,
 Best attribute of youth, best ornament.
 The man whom blood and danger fail to daunt,
 Fearless who fights, and ever in the front,
 Who bids his comrades barter useless breath
 For a proud triumph or a prouder death,
 He is my theme—He only, who can brave
 With single force the battle's roaring wave,
 Can turn his enemies to flight, and fall
 Beloved, lamented, deified by all.
 His household gods, his own parental land
 High in renown, by him exalted stand;
 Alike the heirs and founders of his name
 Share his deserts and borrow from his fame:
 He, pierced in front with many a gaping wound,
 Lies, great and glorious, on the bloody ground,
 From every eye he draws some general tear,
 And a whole nation follows to his bier;
 Illustrious youths sigh o'er his early doom,
 And late posterity reveres his tomb.

* Menander, 2. † Uncertain, 562. iii. 269.

Ne'er shall his memorable virtue die,
Tho' cold in earth, immortal as the sky;
He for his country fought, for her expired:
Oh would all imitate whom all admired!

But if he sleep not with the mighty dead,
And living laurels wreath his mighty head,
By old, by young, adored, he gently goes
Down a smooth path way to his long repose;
Unaltering friends still love his hairs of snow,
And rising elders in his presence bow. * pp. 190, 191.

They who could thus exhort to valiant deeds could likewise
perpetuate the memory of them by patriotic songs.

' In myrtle my sword will I wreath,
Like our patriots, the noble and brave,
Who devoted the tyrant to death,
And to Athens equality gave!

Lov'd Harmodius, thou never shall die!
The poets exultingly tell
That thine is the fulness of joy,
Where Achilles and Diomed dwell.

In myrtle my sword will I wreath,
Like our patriots, the noble and brave,
Who devoted Hipparchus to death,
And buried his pride in the grave.

At the altar the tyrant they seized,
While Minerva he vainly implored,
And the goddess of wisdom was pleased
With the victim of liberty's sword.

May your bliss be immortal on high,
Among as your glory shall be,
Ye doom'd the usurper to die,

And bade our dear country be free!† pp. 123, 124.

Among the 'sepulchral' inscriptions we do not know that
there is any one more amiable than the following:---

' Think not, whoe'er thou art, my fate severe;
Nor o'er my marble stop to shed a tear!
One tender partner shared my happy fate,
And all that imposes, but its weight.
Three lovely girls in nuptial ties I bound,
And children's children smiled my board around,
And, often pillow'd on their grandsire's breast,
Their darling offspring sunk to sweetest rest.
Disease and death were strangers to my door,
Nor from the arms our blooming infant tore.

* From the *Elegies of Tyrtaeus*, i. 48, &c.

† *Callistratus*, *Scol.* 7. i. 155.

All, all survived, my dying eyes to close,
And hymn my spirit to a blest repose. * p. 293.

We can now only afford room, from the serious part of the volume, for the following simple and beautiful stanzas. They are by Mr. Bland.

' I would not change for cups of gold
This little cup that you behold:
'Tis from the beech that gave a shade
At noon-day to my village maid.

I would not change for Persian loom
The humble matting of my room:
'Tis of those very rushes twined
Oft pressed by charming Rosalinde.

I would not change my lowly wicket
That opens on her favourite thicket,
For portal proud, or towers that frown,
The monuments of old renown.

I would not change this foolish heart,
That learns from her to joy or smart,
For his that burns with love of glory,
And loses life to live in story.

Yet in themselves, my heart, my cot,
My mat my bowl, I value not;
But only as they, one and all,
My lovely Rosalinde recall ' pp. 438, 439.

Our readers may like to know something of the fates of a few of these authors. Mr. B. has presented us with a strange bill of mortality.

' Menander was drowned in the harbour of Piræus. (A. C. 293) Euripides and Heraclitus were torn to pieces by dogs. Theocritus ended his career by the halter. Empedocles was lost in crater of Mount Etna. Hesiod was murdered by his secret enemies; Archilochus and Hychus by banditti. Sappho threw herself from a precipice. Æschylus perished by the fall of a tortoise. Anacreon (as may be expected) owed his death to the fruit of the vine. Cratinus and Terence experienced the same fate with Menander. Seneca and Lucan were condemned to death by a tyrant, cut their veins, and died repeating their own verses; and Petronius Arbiter met a similar catastrophe. Lucretius, it is said, wrote under the delirium of a Philter administered by his mistress, and destroyed himself from its effects. Poison, though swallowed under very different circumstances, put short the days both of Socrates and Demosthenes; and Cicero fell under the protection of the Triumvirate.' pp xxxviii, xxxix.

We had almost forgotten to remark, that the volume before

* Carphylides, 2. ii. 401.

us is not so much, strictly speaking, a new work, as an old one re-cast. It was originally published in 1806, under the title of "*Translations from the Greek Anthology with Miscellaneous Poems.*" The alterations and additions, however, have been very considerable, and the arrangement has been entirely changed. Instead of being placed chronologically, according to the era of their respective authors, the pieces are now classed under the several heads of amatory, convivial, moral, funeral, and monumental, descriptive, dedicatory, and humorous and satirical. They are fenced in by a prologue and epilogue; and introduced by a preface, containing a sprightly sketch of their literary history. We wish however that the authors had confined themselves to their epigrams, and not launched out into criticism and invective against the poets of the present day. To persons apparently so prejudiced it would be in vain to mention the names of Campbell and Montgomery, Scott and Baillie, and above all Southey, as a band of worthies not to be matched in any age since the days of Queen Elizabeth. It may better serve our purpose to observe, that the *collectors* themselves frequently make quotations from the metrical volumes of two writers of the day---Mr. Hodgson and Mr. Bland.

On taking a final survey of this Miscellany, we cannot avoid bestowing a remark or two on that prevailing shade of melancholy which is diffused over almost every part of it. The burden of the love song and the elegy, of the convivial lay and the moral sentiment, is alike---"eat, drink, for to morrow we die." Life, among the most polished nations of antiquity, unless perhaps during those occasional agitations which called into exercise the loftier powers and passions of the mind, appears to have been regarded as a scene of amusement rather than of duty, and to have been valued only as it afforded facilities more or fewer for the gratification of the sensual appetites. The great mass of the people, as to any apparent purpose of utility, existed only to perpetuate the circulation of a certain red fluid in the body; and even the more sage and philosophical part of the community, were, in every interval of thoughtfulness, oppressed with the consideration of the utter vanity of human pursuits. They had no definite perception of the supreme and ultimate good, no clear and satisfactory view of a state of existence beyond the present. At every turn their attention was forcibly arrested by the fugitive nature of life, and the still greater transiency of its pleasures;—a reflection which made the banquet tasteless, jarred among their gayest strains, and turned their very smiles into sadness. How can we sufficiently prize that revelation which has brought *immortality* to light; which while it shews man his degraded

state, teaches him the true dignity of his nature, which renders every moment precious by connecting it with a long future, and which can triumphantly exclaim, "O death where is thy sting, O grave where is thy victory?"

Art. IV. *A Letter to the Rev. Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in the University of Cambridge*, in confutation of his opinion that the Dissenters are aiming at the subversion of the religious establishment of this country, in order to possess its honours and emoluments, and to establish their own forms of worship. By a Protestant Dissenter and a Layman. 8vo. pp. 12. price 6d. Black and Co. 1813.

Art. V. *A Letter of Explanation to the Dissenter and Layman, who has lately addressed himself to the Author on the views of the Protestant Dissenters*: in which the Author's opinion, as it was stated by himself, is contrasted with the opinion ascribed to him, and the authorities are produced on which his opinion was founded. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in the University of Cambridge. 8vo. pp. 20. Rivingtons. 1813.

Art. VI. *On the Influence of Sectaries and the Stability of the Church*; a Charge delivered to the Clergy of the Archdeaconry of Stafford, on the days of Visitation at Cheadle, Stafford, and Walsall, in June, 1812. By the Rev. Robert Nares, M.A. F.R.S. and F.A.S. Archdeacon of Stafford. 4to. pp. 40. Rivingtons. 1813.

IS the Church in danger? This is a question frequently agitated, and variously determined, no doubt, according to the principles, reflections, and temperament of different men. It is, however, a question of sufficient importance to make every considerate person take an interest in its decision; and to render the opinions of distinguished individuals upon it, matters at least of curiosity. On these grounds the present tracts deserve a degree of attention to which their magnitude hardly seems to entitle them. We shall give a short view of their contents, interweaving such comments of our own as occasion may require.

If the Church be exposed to external danger, it must be from the dissenters or the methodists. Of the pamphlets before us the two former relate to the views and temper of the dissenters. In the postscript of his "Letter" to Mr. Gandolphy, Dr. Marsh laid it down, that all dissenters 'wish to make their own the established religion;' and that, 'being desirous of obtaining the honours and emoluments, which are now exclusively enjoyed by the ministers of the established church,' were they admitted to the full benefits of the constitution, it would be impossible to resist the encroachments they would make on those honours and emoluments. (pp. 23—24.) From these positions the inference seemed obvious, that the dissenters really do aim at the subversion of the religious establishment of this country, in

order to seize on its 'honours and emoluments,' and establish their own modes of worship on its ruins. It was of importance to expose the inaccuracy and groundless nature of this opinion. Accordingly, a 'Lay Dissenter' of Cambridge, in a polite and friendly letter to Dr. Marsh, has shewn, with great credit to himself, that Dr. Marsh's imputations on the Dissenters are totally unfounded. 'You appear,' says he to the Professor, 'to confound various parties very distinct from each other, the Protestant dissenters of the present age, with the Presbyterians of the Commonwealth : because they sought for the establishment of Presbyterianism, dissenters are now aiming at the same thing.' (p. 5.) That dissenters of the present age, however, have no such views, is obvious, he remarks, as well from their principles, which disapprove of religious establishments altogether, as from the very frame of their societies, which are distinct and independent of each other. Both their principles and discipline, therefore, he contends, must be subverted, before they can aspire to the 'honours and emoluments of the religious establishment of this country.'

This statement taken generally, is, we think, sufficiently correct. It may be expedient, however, to be a little more particular. While it is undeniable that many of the dissenters object to establishments in general, as incompatible with the genius of the Christian religion, it is equally true that some of them entertain no such objections ; and indeed by a little relaxation in the terms of communion, such as has been proposed by some of the greatest, best, and most dignified members of the Church, might be easily comprehended in her pale. Others, who are hostile to establishments in general, look nevertheless with gratitude and veneration on the Protestant establishment of this country. It has been for ages, they think, like a noble stream which, though in parts become stagnant and noxious, has powerfully contributed to enrich, fertilize, and adorn the soil. Conversant with the great writers of the Church, daily nourished by the genius and intellect of her Hookers, Halls, Chillingworths, Taylors, Barrows, Hornes, Butlers, and Paleys, they wish to cast a veil over her blemishes, and take a pleasure in the perpetuity of an establishment in which such mighty minds found leisure and encouragement to mature their productions. They are in habits of intimacy and friendship with some of the best and most useful of her members, and the good will which they bear to them, extends, in a degree, to the Church herself. It is their conviction that some religious party must prevail, and they despair of seeing their own triumphant. From experience of the past therefore, from an aversion to great untried innovations, from an apprehension of the effects likely to result from

the insolence natural to men newly raised to power and consequence, they are so far from desiring the downfall of the 'established religion' that they would be always ready to lend their assistance in protecting it from injury.

The effect of the Dissenter's letter on the mind of the Margaret Professor, is worthy of notice. To none of his assailants has he discovered so much of a yielding, condescending, and even of a benevolent spirit, as to this anonymous Dissenter; a proof that the most inveterate controvertist is not insensible to kind, gentlemanly, Christian treatment. While he charges the 'Dissenter,' as indeed in his other pamphlets he has charged all his adversaries, with giving an inaccurate representation of his opinion; he exculpates him from every degree of 'intentional mis-statement.' Though not thoroughly convinced by the Dissenter's arguments, he seems desirous of thinking with him; and even condescends 'to state the authorities on which he rested his opinions.'

'I am (says he) so thoroughly persuaded of your good intentions, that I feel no disposition to examine the strength of your arguments. I will not observe, that the Independants, in the time of Cromwell, had the same constitution, the same unconnected societies, the same spiritual feelings, as you have here described, and yet that they eagerly sought, and eventually obtained the revenues of the Church. I will not observe, that if the present constitution of your societies, which you have taken pains to explain to me, and with which you suppose I was previously unacquainted, is really a bar to the subversion of the Establishment "in order (as stated in your title page) to possess its honours and emoluments," it is a poor consolation to know, that you wish them not for yourselves, if your principles, as you admit at p. 6. induce you to reject "all religious establishments," and consequently must induce you, if ever you obtain sufficient power for the purpose, to abolish those honours and emoluments altogether.' pp. 11, 12.

No one, of course, who maintains the expediency of continuing the present *imperfect* toleration, can resist the temptation of enlarging on the mischiefs that arose from the ascendancy, first of the Presbyterians, and next of the Independants, in the times of Charles the First. This topic, however, notwithstanding the use that is made of it by grave reasoning persons, such as Dr. Marsh, seems much better adapted for the basis of a school-boy's declamation, than for the ground of a solid argument. Is there, we would ask, no difference between granting the petition of a few thousand quiet, orderly, unarmed individuals, and yielding to the clamour of an enraged victorious army? no difference between repealing just, so far as the wisdom of the Legislature shall think fit, laws that have for an age been almost entirely suspended, and being frightened into enactments, the consequence of which were entirely unknown.

In the conduct of this argument, it seems to be entirely forgotten, that the government is now more free, more regular, and better fixed, than in those turbulent times ; that there is a total change in the relative state of the churchmen and dissenters ; and that the great majority of the intelligent, powerful, and wealthy classes of the community are attached to the Church of England from principle, since it appears to them not a political engine, but a divine institution. When these particulars are duly considered, it will appear that nothing but good to Church and State, can arise from the repeal of the penal laws affecting Protestant dissenters.

After the passage that has just been quoted, Dr. Marsh adds :

‘ But I will cease to dwell upon this subject, after the friendly declarations which you have made in your pamphlet. I will hope, that Churchmen and Dissenters may long continue to preserve the habits of mutual friendship and affection ; and that both parties may enjoy undisturbed repose, without interruption or encroachment of the one or the other.’

We should think but very meanly of the Churchman or Dissenter, who would not readily turn the hope, that Dr. Marsh here expresses, into an earnest prayer. Should distrust and alarm be succeeded by mutual confidence and good-will, the one party would cheerfully make all reasonable concessions, and the other would be satisfied with them. May the time soon arrive when Ephraim shall not envy Judah, and Judah shall not vex Ephraim !

The charge of the learned and respectable Archdeacon of Stafford is of a larger compass than the tracts that we have been just considering. Its contents are not exactly indicated by the title page. It is, in fact, a formal and elaborate attack upon the methodists, Calvinistic and Arminian, with somewhat more of ability, if with no diminution of virulence and partiality, than usually distinguishes performances of a similar class. He begins by saying that the Church of England has always had to contend with difficulties ;—a wise provision to make her members active and vigilant. Of late years the increase of sectaries, particularly of the methodists, has excited an unusual alarm, which he thinks ‘ unreasonable and in no small degree pernicious.’ After expressing his confidence in the stability of the Church, although it ‘ has once been overthrown by a sect, in many respects, resembling the methodists ;’ to see what is likely to be the operation of this sect, he proposes ‘ to trace its real nature.’ That it is not of God is evident, he maintains, from various considerations. The founders of the sect, soon after its rise, were divided, the one being a Calvinist and the

other an Arminian, a circumstance which to the Archdeacon seems decisive; since inspiration (a privilege to which the founders of Methodism, we believe, made no pretence except in the sense, in which, according to the Church, it belongs to all Christians) produces a perfect uniformity of opinion. Another circumstance of nearly equal moment, is the difference in the discipline adopted by Whitfield and Wesley. These 'modern Apostles,' though they professed attachment to the Church of England, were extremely inconsistent; for, during the whole course of their ministry, they were guilty of irregularities which, the learned dignitary contends, the 'urgency of circumstances' did not justify. To evince the truth of this position, he expatiates on the 'fatal doctrine of inward feelings,' which Whitfield and Wesley were prohibited from preaching in the Church; and which arose, it seems, from another, respecting human depravity, which the ninth article, rigidly interpreted, in reality supports. As for a supernatural call from Heaven to warrant the conduct of these 'rival apostles,' he finds no sufficient proof of any such thing. Though therefore he allows (which is going a long way) 'that even a true church *may* be corrupted and may require reformation,' he yet 'firmly believes that the chief part of the complaints of the methodists have been founded on exaggeration, or on the refusal of the clergy to adopt the wild notions or the ranting and presumptuous style of preaching, by which enthusiasts delude the ignorant.' (p. 27.) Whether the founders of Methodism were justified by the necessities of the times, is a question that would require to discuss it more space and more research than we can at present afford; and it is the less necessary, indeed, to enter upon it, as Mr. Nares has advanced nothing like proof in confirmation of the negative. 'I firmly believe,' is a mode of reasoning, which though it may befit an Archdeacon, does not seem very 'urgently' to demand a reply.

Mr. Nares proceeds to consider what reason there is to fear that the Church is exposed to serious injury from the Methodists. 'For my own part,' he says, 'I have no manner or degree of apprehension. The time, I trust, is past, when reason and religion could be overthrown by cant and nonsense; and the harangues of illuminated mechanics could be able to preach down the established church of God.' (p. 31.) We too are convinced that the Church has little to fear from the methodists; though our opinion rests on rather a different basis than that of our dignified author. Their preaching is very far from deserving the reproaches that he has heaped upon it: and it is easy to perceive that he under-rates its efficacy. 'The zeal of the clergy has been excited to a considerable degree.' This is the acknowledgment of the Archdeacon himself, and it seems

to us, he might have said to a very great degree. The agitation of Methodism has been felt by the Church in its remotest extremities. Spirit has been communicated where before there was nothing but torpor. In every quarter there has been a visible commotion, in some places from good motives, in others from the reverse; but amendment in doctrine, life, and in the exercise of the clerical function has been universal. A multitude of zealons, active, successful, evangelical, preachers have arisen in the Church, whose number is daily on the increase, and who appear to present an effectual barrier against the efforts of all who may assault a communion, of which they are the brightest ornaments and the best defence.

There is one passage toward the conclusion of this charge, particularly worthy of attention. A part of it we shall insert; the whole ought to be studied by the ignorant declaimers on Methodism and Calvinism.

‘Let us not ourselves do any thing which may tend to increase divisions. It has been too much the custom of the unthinking or licentious to give the name of Methodist to every person at all conspicuous for piety and zeal: a strong reflection against those who are not Methodists, if it were not founded in mistake. It has, however, sometimes been adopted, even among ourselves, and the error is extremely pernicious. It has been more particularly the custom so to stigmatize persons, in whom any thing of a Calvinistic faith appeared: though they were not in other respects irregular or disobedient to the rules of the Church. This is extremely unjust and erroneous. A Christian is not of necessity either a Calvinist or an Arminian, so far as the two doctrines stand opposed to each other; nor was any article of faith founded upon this distinction in the primitive times. The founders of our own church intended, I am convinced, (as some of our wisest authors have occasionally observed) so to frame their articles that they might be, in this respect, articles of union, not of separation; and might be subscribed, with a good conscience, both by Calvinists and Arminians. I would not call a Calvinist, whether a clergyman or otherwise, a Methodist or a Separatist, for that opinion only: and if there are congregations which differ from the majority of the Church, only in desiring to have Calvinistic preachers, my deliberate advice would be that they should be permitted to have them, in any regular way, to which they would accede. We know, not only by private examples, but by those of whole Churches, that Calvinists, as well as Arminians may be good and pious Christians; that they may love God and trust in Christ, and seek the gifts of the spirit as sincerely as those whose minds are not clouded by any such gloomy doctrines.’ pp. 35, 36, 37.

Much of this quotation is so just, so wise, and so liberal, that it is with regret we find the author in the same pages, as it appears to us, at variance with himself and with truth. Speaking of those who are called Calvinists, he says; ‘I am aware that the principal difficulty consists in persuading them to tolerate us.

They regard that doctrine as not only fundamental, but as of primary importance, which I have viewed and considered as of inferior moment.' This doctrine of 'inferior moment,' he says two pages before, 'appears the most dreadful misrepresentation of God, that man has ever invented.' The worst of all errors, and yet of inferior moment!

Art. VII. *A Selection of curious Articles from the Gentleman's Magazine.* 8vo. 4 vols. pp. 2150. Longman and Co. 1811.

THE idea of this publication was originally suggested by "my friend Gibbon," as Mr. John Pinkerton very familiarly calls the historian of the Decline and Fall. 'I am tempted,' he observes in a letter from Lausanne, dated February 24, 1792, 'to embrace this opportunity of suggesting to you the idea of a work, which must be surely well received by the public, and would rather tend to benefit than to injure the proprietors of the Gentleman's Magazine. That voluminous series of more than threescore years now contains a great number, of literary, historical, and miscellaneous articles of real value, they are at present buried in a heap of temporary rubbish; but if properly chosen and classed, they might revive to great advantage in a new publication of a moderate size.' Such a miscellaneous collection is so well adapted to the present taste for light and casual reading, that we wonder it has been delayed so long: and, excepting that he has not perhaps sufficiently attended to the words 'moderate size' in the preceding quotation, we see no reason to regret that the task has been undertaken by the present editor. We cannot say, however, that we have any very inordinate partiality for this kind of literature. It encourages the bad habit of *dipping into a book*, instead of mastering a subject; it bewilders the memory by the continual succession of unconnected matter; and instead of informing and invigorating the mind, tends much, we are convinced, to scatter and weaken the intellectual powers. This censure cannot be evaded in the present instance by classing these volumes with works of general reference. The contents are too incoherent, too superficial, and too extraneous, to answer this valuable purpose. Still, considered as a source of innocent and frequently of rational amusement, this miscellany deserves recommendation.

The arrangement is sufficiently distinct, and is probably, as good as any other that might have been adopted. The first volume contains researches, historical and antiquarian; the second, ancient and modern literature, criticism, and philology, and in a second section, philosophy and natural history; the third, letters to and from eminent persons, and miscellaneous

articles, including anecdotes of extraordinary persons, useful projects and inventions, &c. &c.; the fourth, biographical memoirs, literary anecdotes and characters; and the whole is completed by the insertion of a few topographical notices.

The first volume opens with a very interesting abstract of the 'debate between the Committee of the House of Commons in 1657, and O. Cromwell, upon the humble petition and advice of the Parliament, by which he was desired to assume the title of King.' The report, first published in 1660, is described as so awkwardly drawn up, as to be scarcely intelligible, and the substance is here extracted, and translated into modern language. This is done with ability, but we should still much prefer the old ragged original to the polished and suspicious copy. The venerable ancient, no doubt, gave a far more correct transcript of the rough style and reasoning of his own day, than the spruce modern with all his glibness and refinement. The transaction itself is represented as nothing more than a state comedy, which was designed to end, after a proper display of grimace and coquetry, in a coronation; and that the denouement was altered, to Cromwell's excessive mortification, by the clumsy misapprehension of the parliamentary performers. If, however, the business is fairly represented in the tract before us, it was very honestly transacted, and most anxiously debated on both sides; the stern republicans arguing strenuously in behalf of royalty with all its appendages; and the every thing but titular Oliver the first, gravely pleading, in Johnsonian periods, the cause of liberty. The Commons, after a brief exordium, enter upon their subject as follows:

'Your highness may demand why, having already made you
 Chief Justice Protector, invested you with the office of chief magistrate, and intrusted you with the care of our liberties, our commerce, and our honour, we are now
 Glynne. grown weary of our institution, and desire to restore a title, which a long series of wicked administration had made it proper to abrogate? To this we can easily answer, that our request is the request of the people, the people whose interest is chiefly to be considered, and to whom it is your highest honour to be a faithful servant.
 Sir Charles Wolesley. That they have a right to judge for themselves, to promote their own happiness by their own measures, and to distinguish their servants by what name or titles they shall judge most proper, cannot be denied. Monarchy has always been thought by this nation, the most eligible form of government, and the title of King has been always considered by them as essential to it.
 Sir Charles Wolesley. The office has never been complained of, nor the title changed, even by those parliaments that have made the strictest inquiries into the defects of our constitution, and have had power to reform whatever they disliked. The
 Ch Justice Glynne. office in general was always regarded as useful and necessary, and

the title was revered, when the conduct of him that held it was condemned. It is never prudent to make needless alterations, because we are already acquainted with all the consequences of known establishments and ancient forms; but new methods of administration may produce evils which the most prudent cannot foresee, nor the most diligent rectify. But least of all are such changes to be made as draw after them the necessity of endless alterations, and extend their effects through the whole frame of government.' Vol. I. pp. 2, 3.

Cromwell, in the course of his reply, gives a masterly receipt for manufacturing a victorious army.

'At the beginning,' he states, 'of the late war between the King and parliament, I observed that in all encounters the royalists prevailed, and our men, though superior in number, or other advantages, were shamefully routed, dispersed, and slaughtered; and discoursing upon this subject with my worthy friend Mr. John Hampden, a name remembered by most of you with reverence, I told him that this calamity, formidable as it was, admitted, in my opinion, of a remedy, and that by a proper choice of soldiers the state of the war must soon be changed. You are, said I, in comparing our forces with those of the enemy, to regard, in the first place, the difference between their education and habitual sentiments. Our followers are, for the most part, the gleanings of the lowest rank of the people, serving men discarded, and mechanics without employments, men used to insults and servility from their cradles, without any principles of honour, or incitements to overbalance the sense of immediate danger. Their army is crowded with men whose profession is courage, who have been by their education fortified against cowardice, and have been esteemed throughout their lives in proportion to their bravery. All their officers are men of quality, and their soldiers the sons of gentlemen, men animated by a sense of reputation, who had rather die than support the ignominy of having turned their backs. Can it be supposed that education has no force, and that principles exert no influence upon actions? Can men that fight only for pay, without any sense of honour from conquest, or disgrace from being overcome, withstand the charge of gentlemen, of men that act upon principles of honour, and confirm themselves and each other in their resolutions by reason and reflection? To motives such as these, what can be opposed by our men that may exalt them to the same degree of gallantry, and animate them with the same contempt of danger and of death? Zeal for religion is the only motive more active and powerful than these, and that it is in our power to inculcate. Let us choose men warm with regard for their religion, men who shall think it a high degree of impiety to fly before the wicked and profane, to forsake the cause of heaven, and prefer safety to truth, and our enemies will quickly be subdued.

'This advice was not otherwise disapproved than as difficult to be put in execution: this difficulty I imagined myself in some degree able to surmount, and applied all my industry to levy such men as were animated with a zeal of religion, and to inflame their fervour:

nor did the effect deceive my expectation, for when these men were led to the field, no veterans could stand before them, no obstructions could retard, or danger affright them; and to these men are to be attributed the victories that we have gained, and the peace that we enjoy.' Vol. I. pp. 12, 13.

The discussion terminates with the final refusal of Oliver, in these decisive words :

' Upon the calmest reflection, I am convinced that I cannot without a crime, comply with their demand; and therefore as I am far from believing that those who sit for no other end than to preserve the liberty of the nation, can design any infraction of mine, *I declare that I cannot undertake the administration of the government, under the title of King.*'

Soon after this, we find a paper of uncommon interest, but wholly unauthenticated, purporting to be an 'account of the escape of Charles Edward Stuart, commonly called the young Chevalier, after the battle of Culloden.' As far as we are able to judge, without any acquaintance with the *local* of the events, it seems intitled to credit: but it was clearly the business of the editor to have given us some statement of the history, and some information respecting the writer, of this 'particular and authentic account.' It is, as might be expected, full of almost miraculous escapes, and of instances of romantic and disinterested attachment, but we now and then detect what has the appearance of exaggeration: for instance, when the Pretender was chased by a man of war, and escaping in his little skiff by means of a calm, it seems an odd circumstance that the Captain of the King's ship should never think of hoisting out his boat. It was not however merely from the pursuit of his enemies that the Chevalier was in danger. In the wild and unfrequented country through which his perilous journey lay, he was exposed to all the fury of the elements, and to all the difficulties and hazards of the mountain passes. On one occasion,

' At a little distance from these tents they were obliged to pass over a mountain, and a small rivulet that issued from the precipice, which in gliding downward spread over its side, and rendered the steep and pathless route which they took to descend it extremely slippery, it being a mixture of grass and heath. The night was now shut in and the guide going foremost, his charge came next, and Glenaladale crept along at some distance behind. In this situation it happened that the adventurer's foot slipped, and rolling down the declivity, he would inevitably have been dashed to pieces, if Cameron, who was a little before him, had not caught hold of his arm with one hand, and with the other laid fast hold of the heath. In this situation, however, he found it impossible to continue long, for he that fell not being able to recover his legs, and he that held him, being unable long to sustain his weight, he would soon have been obliged either to quit his hold of the heath, and fall with him, or to

let him fall by himself. Glenaladale was still behind, and knew nothing of what had happened; and Cameron feared, that, if he called out, his voice might be heard by some who were in search after him. In this dilemma, however, he at last resolved to call, as their only chance; and Glenaladale, alarmed by the cry, ran to their assistance, just in time to preserve them: he laid hold of the adventurer's other arm, and with great difficulty drew him up, and set him upon his feet.' Vol. I. pp. 69, 70.

This story is succeeded by a wearisome account of the 'grand reception of Queen Elizabeth at Cambridge,' in which there seems to have been an universal and generous rivalry in dulness and stupidity. The long and slow processions, prosing orations, and interminable disputations, would have made a decent figure among the games of the Dunciad. Farther on is the often repeated story of the illegitimate son of Richard the Third, with some elucidatory observations by Dr. Pegge. Without intending to give any opinion respecting the authenticity of the account, we observe that one part of Dr. P.'s intended confirmation is at variance with the original tale. He quotes Drake for the fact that Richard had a son who was knighted by him at York: this circumstance is not mentioned in the narrative, nor is it at all consistent with it.

The following extract from a paper by Dr. Pegge, on the use and introduction of tobacco, exhibits a man in a singularly awkward state of continual *surveillance*. We may imagine the unfortunate legatee, with his prying relatives, perpetually on the scent, holding him in unwearied chace, nose and eyes ever on the alert, and offering a heavy premium for the detection of shag and pigtail.

'Peter Campbell, a Derbyshire gentleman, made his will 20 Oct. 1616, and therein has the following very extraordinary clause, "Now for all such household goods at Darley, whereof John Hoson hath an inventory, my will is, that my son Roger shall have them all toward houskeeping, on this condition, that yf at any time hereafter, any of his brothers or sisters* shall fynd him *takeing of tobacco*, that then he or she so fynding him, and making just prooffe thereof to my executors, shall have the said goods, or the full value thereof, according as they shall be prayed, which said goods shall presently after my death be valewed and prayed by my executors for that purpose.'" Vol. I. p. 265.

An anonymous correspondent communicates, in the following quotation, a very satisfactory account of the origin of the word *Lady*. In all ages, and in all countries, we believe that females have been honourably distinguished by their superior benevolence, and their title, unlike some others that we could name, has been the meed of genuine desert.

* 'There were five brothers and three sisters, so that he would have had many eyes upon him.'

'As I have studied more what appertains to the ladies than to the gentlemen, I will satisfy you how it came to pass that women of fortune were called *ladies*, even before their husbands had any title to convey that mark of distinction to them. You must know, then, that heretofore it was the fashion for those families whom God had blessed with affluence, to live constantly at their mansion-houses in the country, and that once a week, or oftener, the lady of the manor distributed to her poor neighbours, *with her own hands*, a certain quantity of bread, and she was called by them the *Leff-day*, i. e. in Saxon, the *bread-giver*. These two words were in time corrupted, and the meaning is now as little known as the practice which gave rise to it; yet it is from that hospitable custom, that, to this day, the ladies in this kingdom alone, serve the meat at their own tables.' Vol. I. p. 295.

In a critical letter signed R. O. P. (Vol. II. p. 351.), we meet with some ingenious, though objectionable criticism. 'The writer betrays a good deal of that captious and refining spirit, which, if carried to its utmost extent, would sweep away a large portion of the most genuine beauties of our best writers; for instance, he objects to the following line.

"In Folly's cup still laughs the bubble, Joy."

"Folly's cup," he says, "taken by itself, is poetical;" "laughs the bubble," in allusion to the common expression sparkling wine, is also poetical. But what means "the bubble Joy laughs in Folly's cup?" "Joy is there made a person or passion, and a bubble at the same time."

Independently of the absurdity of the last observation, we will venture to say that there is scarcely a line of English poetry that would stand against such word-catching as this. Again he is offended at,

"As one whose DROUTH

Yet scarce allay'd still eyes the current stream."

'The application of *eyes* to *drouth*,' says this gentleman, 'is improper.' Perhaps so---but the editor of the selection is perfectly right when he asks in a note, 'does not the verb *eyes* refer to *one* instead of *drouth*?' The following censure of a very happy phrase, is as perfect a specimen of hypercriticism as we almost recollect to have met with.

"The Muse, whose early voice you taught to sing,
Prescribed her heights, and *pruned* her tender wing."

'The PRUNING of a wing is a term inapplicable, and introduces an idea foreign to the purpose'---true, if the poet, like the critic, borrowed his simile from the kitchen-gardener; but if he went to the Falconry for it, we can neither discern its incorrectness nor its irrelevancy*.

* "To Prune, as the Hawk *prunes*, i. e. picks her wings."—Bailey's Dictionary.

Among the pieces intitled *Philosophy and Natural History* we find the following remarkable instance of female loquacity.

‘ Mr. Boddington, Turkey merchant, at Ipswich, communicated this extraordinary fact to the Royal Society, July 1, 1742, who thought it worthy of an exact inquiry, which was made by Mr. Boddington, the Rev. Mr. Norcutt, and Mr. Hammond, a skilful anatomist, who attested the following circumstances.

‘ April 9, 1742, We saw Margaret Cutting, who informed us she was about 24 years old; that when she was but 4 years of age a cancer appeared on the upper part of her tongue, which soon eat its way to the root. Mr. Scotchmore, surgeon, at Saxmundham, used the best means he could for her relief, but pronounced the case incurable. One day when he was injecting some medicine into her mouth, her tongue dropped out; the girl immediately saying, to their great surprise, *Don't be frighted Mamma! 'twill grow again.* In a quarter of a year afterwards she was quite cured. In examining her mouth we found not the least appearance of any tongue remaining, nor any uvula; but we observed a fleshy excrescence under the left jaw, extending itself almost to the place where the uvula should be, about a finger broad. This did not appear till some years after the cure; it is not moveable. The passage to the throat, where the uvula should be, is circular, and will admit a small nutmeg. She performed the swallowing of solids and liquids as well as we could; she discoursed as well as other persons do, but with a little tone through the nose. Letters and syllables she pronounced very articulately, and vowels perfectly; as also those consonants that require most the help of the tongue, d, l, t, r, n. She read to us in a book very distinctly, and sung very prettily. What is still more wonderful, notwithstanding her loss of this organ, she distinguishes all tastes very nicely. To this certificate may be added the attestation of Mr. Dennis, tobacconist, in Aldersgate street, who has known her many years, and upon frequent inspections had found the case, before recited, true. Some few instances of the like nature have occurred, particularly one related by Tulpius, of a man he himself examined, who having had his tongue cut out by the Turks, after three years could speak distinctly.’ Vol. II. pp. 404—405.

As a companion to this, though of rather more suspicious credit, we may extract the following account of unusual appetite.

‘ The beginning of May, 1760, was brought to Avignon, a true lithophagus or stone-eater. He not only swallowed flints of an inch and a half long, a full inch broad, and half an inch thick; but such stones as he could reduce to powder, such as marble, pebbles, &c. he made up into paste, which was to him a most agreeable and wholesome food. I examined this man with all the attention I possibly could, I found his gullet very large, his teeth exceedingly strong, his saliva very corrosive, and his stomach lower than ordinary, which I imputed to the vast number of flints he had swallowed, being about five and twenty one day with another. Upon interrogating his

keeper, he told me the following particulars. "This stone-eater," says he, "was found three years ago in a northern inhabited island, by some of the crew of a Dutch ship, on Good Friday. Since I have had him, I make him eat raw flesh with his stones; I could never get him to swallow bread. He will drink water, wine, and brandy; which last liquor gives him infinite pleasure. He sleeps at least twelve hours in a day, sitting on the ground with one knee over the other, and his chin resting on his right knee. He smokes almost all the time he is not asleep, or is not eating. The flints he has swallowed he voids somewhat corroded and diminished in weight, the rest of his excrements resemble mortar." The keeper also tells me, that some physicians at Paris got him blooded; that the blood had little or no serum, and in two hours time became as fragile as coral. If this fact be true, it is manifest that the most diluted part of the stony juice must be converted into chyle. This stone-eater, hitherto is unable to pronounce more than a few words, *Oui, non, caillou, bon*. I shewed him a fly through a microscope; he was astonished at the size of the animal, and could not be induced to examine it. He has been taught to make the sign of the cross, and was baptised some months ago in the church of St. Côme at Paris. The respect he shews to ecclesiastics, and his ready disposition to please them, afforded me the opportunity of satisfying myself as to all these particulars; and I am fully convinced that he is no cheat. Vol. II. p. 501.

The third volume of this work consisting of Letters and Anecdotes, is perhaps the most amusing of the whole. As it is impracticable to apply any principle of selection to so miscellaneous an assemblage, we shall take a few quotations as they turn up.---The following letter of consolation from Bishop Horne, seems to us distinguished by great tenderness and beauty.

"My dear Madam—Little did I think a letter from ——— would afflict my soul, but yours received this morning has indeed done it. Seeing your hand, and a black seal, my mind forboded what had happened: I made an attempt to read it to my wife and daughters, but—it would not do—I got no further than the first sentence, burst into a flood of tears, and was obliged to retreat into the solitude of my study, unfit for any thing, but to think on what had happened; then to fall upon my knees, and pray, that God would evermore pour down his choicest blessings on the children of my departed friend, and as their "father and their mother had forsaken them," that he would "take them up," and support them in time and eternity. Even so! Amen.

"You ask comfort of me, but your truly excellent letter has suggested comfort to me, from all the proper topics; and I can only reflect it back to you again. All things considered, the circumstance which first marked the disorder may be termed a gracious dispensation, It at once rendered the event, one may say, desirable, which otherwise carried so much terror and sorrow in the face of it. Nothing

else in the world could so soon, and so effectually, have blunted the edge of the approaching calamity, and reconciled to it minds full of the tenderest love and affection. To complete the consolation, there only remained, which we all know to be the fact, Mr. — stood always so prepared, so firm in his faith, so constant in his christian practice of every duty, that he could not be taken by surprise, or off his guard: the stroke must be to himself a blessing, whenever, or however, it came. His death was his birth day: and, like the primitive Christians, we should keep it as such, as a day of joy and triumph. Bury his body, but embalm his example, and let it diffuse his fragrance among you from generation to generation. Call him blessed, and endeavour to be like him: like him in piety, in charity, in friendship, in courteousness, in temper, in conduct, in word, and in deed. His virtues compose a little volume which your brother should carry in his bosom; and he will need no other, if that be well studied, to make him the gentleman and the Christian. You, my dear Madam, will, I am sure, go on with diligence to finish the fair transcript you have begun, that the world around you may see and admire.

‘Do not apologise for writing; but let me hear what you do, and what plan of life your brother thinks of pursuing. With kindest compliments from the sympathising folks here, believe me, ever, my dear Madam, your faithful friend and servant, G. HORNE.’ Vol. III. p. 180.

At p. 386 we find a letter from Mr. Dutens giving a description of a singular piece of mechanism.

‘During my stay in this city, (Presburg) I have been so happy as to form an acquaintance with M. de Kempett, an Aulic Counsellor and Director-General of the salt mines in Hungary. It seems impossible to attain to a more perfect knowledge of mechanics, than this gentleman hath done. At least no artist has yet been able to produce a machine, so wonderful in its kind, as what he constructed about a year ago. M. de Kempett, excited by the accounts he received of the extraordinary performances of the celebrated M. de Vaucanson, and of some other men of genius in France and England, at first aimed at nothing more, than to imitate those artists. But he has done more, he has excelled them. He has constructed an Automaton, which can play at chess with the most skilful players. This machine represents a man of the natural size, dressed like a Turk, sitting before the table which holds the chess-board. This table (which is about three feet and a half long, and about two feet and a half broad) is supported by four feet that roll on castors, in order the more easily to change its situation; which the inventor fails not to do from time to time, in order to take away all suspicion of any communication. Both the table and the figure are full of wheels, springs, and leavers. M. de Kempett makes no difficulty of shewing the inside of the machine, especially when he finds any one suspects a boy to be in it. I have examined with attention all the parts both of the table and figure, and I am well assured there is not the least ground for such an imputation. I have played a game

at chess with the Automaton myself. I have particularly remarked, with great astonishment, the precision with which it made the various and complicated movements of the arm, with which it plays. It raises the arm, it advances it towards that part of the chess-board, on which the piece stands, which ought to be moved; and then by a movement of the wrist, it brings the hand down upon the piece, opens the hand, closes it upon the piece in order to grasp it, lifts it up, and places it upon the square it is to be removed to; this done, it lays its arm down upon a cushion which is placed on the chess-board. If it ought to take one of its adversary's pieces, then by one entire movement, it removes that piece quite off the chess-board; and by a series of such movements as I have been describing, it returns to take up its own piece, and place it in the square, which the other had left vacant. I attempted to practise a small deception; by giving the Queen the move of a Knight; but my mechanic opponent was not to be so imposed on; he took up my Queen and replaced her in the square she had been removed from. All this is done with the same readiness that a common player shews at this game, and I have often engaged with persons, who played neither so expeditiously, nor so skilfully as this Automaton, who yet would have been extremely affronted, if one had compared them to him. You will perhaps expect me to propose some conjectures, as to the means employed to direct this machine in its movements. I wish I could form any that were reasonable and well-founded; but notwithstanding the minute attention, with which I have repeatedly observed it, I have not been able in the least degree to form any hypothesis which could satisfy myself.' Vol. III. p. 336—337.

Of the last or Biographical portion much of what we might otherwise have extracted, has been inserted in a more correct form by Mr. Nichols in his *Literary Anecdotes*. From each of the volumes indeed, many curious and interesting extracts might be taken, but considering that the work is only a republication of what has been very long and extensively before the public, we shall content ourselves with commending it, in general terms, to the attention of our readers.

Art. VIII. *A Series of Plays*: in which it is attempted to delineate the stronger Passions of the Mind. By Joanna Baillie.

Art. IX. *Miscellaneous Plays*. By Joanna Baillie.

Art. X. *The Family Legend*, a Tragedy. By Joanna Baillie.

(Continued from page 32.)

FROM the consideration of the preface, we proceed immediately to that of the plays themselves; and if our remarks should extend themselves to a greater length than we usually allow ourselves upon such a subject, we must, by way of apology, entreat our readers to recollect, that they relate to four volumes of poetry—and that the poetry of Miss Baillie.

Miss Baillie is decidedly of the good old school of the English

drama: and, therefore, we must warn all the admirers of the monotonous declamation of French tragedy, all the lovers of Melpomene in hoop-petticoats, and high-heeled shoes, to look elsewhere. They will find little to their taste here. The personages are not always ranting or whining, in the extasies of love, or the agonies of despair, or the madness of rage: they really do talk, (we do not blush for our fair author,) like men and women of this world,—men and women who have some other bond of connection with the reader besides speaking the same language, and acknowledging the same rules of prosody.

From the old school, however, in which she has studied, Miss B. has not adopted the abundance and variety of incident, which characterize their drama. This appears, from her introduction, to be owing to the notion she entertains, that a busy plot is unfavourable to the developement of character. Undoubtedly a plot may be so busy as to draw off our attention entirely from the persons engaged to the business they are engaged in. A plot like this,—a plot which takes up all our diligence to unravel its intricacies, and which employs the dramatis personæ only as some ingenious gardeners employ trees and shrubs,—to make a labyrinth of them, in the windings of which the mind may wander up and down in inextricable confusion, assuredly we neither recommend nor admire. Indeed we cannot but lament the quantity of splendid poetry which has been lost in fables so involved as the *Mourning Bride* or *Don Sebastian*, and would henceforth wish to see all masks and disguises, all contests of hot and cold poisons, and murderings of one person in the dress of another, for ever banished from tragedy. Still, however, a fullness of plot, and a brisk succession of incidents, are necessary not only to keep alive the interest of the reader, but even to draw forth naturally, and without any appearance of artifice, the characters of the piece. When thrown into a variety of situations, the character seems to unfold itself. In set dialogues, it may be shewn indeed, but it is shewn by the author.

As a kind of repose, therefore, for the mind of the reader, which she very justly supposes may be wearied by continual attention to the *propriety* of sentiments and speeches, Miss Baillie introduces as many scenes of shew as possible into her dramas—banquets and dances and masquerades and processions. Of these expedients we have no wish to deprive her: but when she gets on to sieges, and ruined cities, and fields of battle covered with the dying and the dead, we cannot help stopping to ask what she intends by *this*? Are such things as

* The scene draws up and discovers the British and Mercian armies engaged. Near the front of the stage they are seen in close

fight, and the ground strewed with several wounded and dead soldiers, as if they had been fighting for some time. Farther off, missile weapons and showers of arrows darken the air, and the view of the more distant battle is concealed in thick clouds of dust.'

Or,

'A field of battle strewed with slain, and some people seen upon the back ground searching amongst the dead bodies.'

Or again,

'An open space near the walls of the city, with half ruined houses on each side, and a row of arched pillars thrown across the middle of the stage, as if it were the remains of some ruined public building; through which is seen in the back ground a breach in the walls, and the confused fighting of the besieged, enveloped in clouds of smoke and dust. The noise of artillery, the battering of engines, and the cries of the combatants heard as the curtain draws up, and many people discovered on the front of the stage, running about in great hurry and confusion, and some mounted upon the roofs of the houses overlooking the battle.'

Are these, we say, really meant as stage-directions? If so, Miss B. would surely require 'a kingdom for a stage.' But we are convinced, in truth, that the very attempt to represent such things would turn the tragedy into burlesque. The fact is, that Miss B. relies too much upon her marginal notices; her pages are sometimes a tissue of mingled narrative and dialogue. To say nothing of the awkwardness of this, its effect in drawing the mind from the work to the author is truly lamentable. After being thrown into a fine glow by an eloquent oration or a generous sentiment, we are all at once damped again by being advertised of the look and gesture with which it is to be accompanied. There appears to be a mysterious importance in some of her directions, as

'Enter Count Zaterloo, Rayner, Sebastian, and four others of the band, armed, and a few of them bearing in their hands dark lanthorns. *It is particularly requested* if this play should be ever acted, that no light may be permitted on the stage but that which proceeds from the lanterns only.'

Miss Baillie's incidents are not only few but trivial. After all that may be said of the familiarity to which tragedy may very properly descend, she is never to become childish, and lisp and totter. We, therefore, object to a catastrophe's being produced by a man's dressing himself up like a spectre-knight, and frightening a poor girl into madness. This is even beneath comedy, as, we think, Miss B. has sufficiently shewn in her 'second marriage.' That a tragedy villain should be discovered by his underling in a fit of spite, for having been deceived by a bribe of false brilliants, is equally reprehensible. Neither

have we any praise to bestow upon the catastrophe of Rayner, where the hero is saved from the axe, by a negro slave, whose good offices he had obtained by giving him his cloak on a cold night, and who, in return, saws the main prop of the scaffold across,

‘ So that he headsman mounting first, the platform
Fell with a crash—’

and Rayner is saved long enough to hear of a pardon.

We wish, therefore, that Miss Baillie would oftener take her subjects from history. She has succeeded sufficiently well in ‘Constantine Paleologus’ to go forward vigorously in that path;—though even here the introduction of a mock conjurer and his insignia, puts one too much in mind of Cadwallader Crabtree, and his cats.

One word more, and we have done with the fables of Miss B. We think that they are sometimes conducted too *historically*. She begins at the beginning and goes strait on. This may be in part owing to her plan of giving entire the rise and progress of a passion in a play; but, besides this, she has no skill, (if we may borrow an expression from painting,) in *fore-shortening*, in so adjusting a few parts of her piece, that it may be lengthened in the reader’s imagination,—that he may seem to see the whole from what she may find it expedient to lay before him.

We proceed to the characters. Here the author has great merit. It is peculiarly difficult to unfold tragic or heroic character. It is in general from very minute and even ludicrous circumstances, that the novelist and the comedian depict their personages; and in avoiding these, as beneath the dignity of his subject, the tragedian is too apt to exceed on the other side, and give his characters no discriminating strokes at all. Miss B. has managed this with great skill. Her characters are strongly marked, and yet highly poetical, frail and infirm, and yet very interesting. De Monfort, brave and generous and manly, struggling with an infernal passion, bearing up and making head against it, and at length finally borne down by it, and brought to the perpetration of a deed cowardly, ungenerous, and unmanly;—Constantine, the soft, the domestic, the effeminate, roused to action, to deeds of war and terror, by the best passions of the soul, love and pity for his subjects, standing out bravely with his little band of followers in the midst of a ruined and desolate city, and yet sometimes almost sinking back into luxury and love;—Valeria, beautiful and tender, full of love and full of fears, yet, when collected in herself, dignified and majestic;—these are characters conceived in the true spirit of poetry, and touched and finished with the hand of a master. We might add many other of the principal personages. Among the se-

condary ones, if indeed to be reckoned secondary, Rezenvelt must be mentioned. There is a carelessness in the delineation of this character, a flowing freedom in the outline, seldom to be met with in Miss Baillie, and which puts us more in mind of Shakespeare than any thing in the volumes. Of hatred, excited and kept alive, by gibing gaiety, by a carelessness that seems to mock the uneasiness it occasions, every one has seen examples; and this Miss Baillie has seized and managed so happily, that we have no hesitation in pronouncing *De Monfort* the most original tragedy of the present age, and *Rezenvelt* a character the most her own of any she has produced.

We have kept Miss B. so long at the door in announcing her name and dwelling upon her titles, that it becomes necessary now to bring her at once before our readers. It cannot be expected that of so large a collection we should attempt to characterize the individual plays. Indeed, considering the length of time that they have been before the public, it is needless. We shall, therefore, content ourselves with enabling our readers to form an estimate of the poetical talents of the fair author, by pretty numerous quotations. It is not in the deep pathetic that she excels; she never rends the heart, or drowns the reader in tears. One reason of this may be, that when she should be attending to the *common places* of grief, she is searching into the deep and hidden movements of the heart. She produces, therefore, fine and solemn poetry, and not undramatic, inasmuch as it strongly interests the feelings, but she does not melt and overwhelm. For instance; a female is carried off by a band of ruffians to a sea-surrounded rock, and there left to perish at the coming-in of the tide: What are her reflections?

‘*Helen (alone)*. It is the sound; the heaving hollow swell
That notes the turning tide.—Tremendous agent!
Mine executioner, that, step by step,
Advances to the awful work of death.—
Onward it wears: a little space removed
The dreadful conflict is. (*Raising her eyes to heaven.*)
Thou art i’ the blue coped sky—th’ expanse immeasurable
I’ the dark roll’d clouds the thunder’s awful home,—
Thou art i’ the wide shor’d earth—the pathless desert
And in the dread immensity of waters,—
I’ the fathomless deep thou art.
Awful but excellent! beneath thy hand
With trembling confidence, I bow me low
And wait thy will in peace.’* *Fam. Legend.* p.4.

* We do not conceive it necessary to apologize to our readers for leaving out as many of Miss Baillie’s stage-directions as we think proper.

Or let us take the meditation of a condemned criminal, the night before his execution

‘ This bell speaks with a deep and sullen voice :
The time comes on apace with silent speed.
Is it indeed so late ? (*looking at his watch.*)

It is even so.

How soon time flies away ! yet, as I watch it,
Methinks, by the slow progress of this hand,
I should have liv'd an age since yesterday,
And have an age to live. Still on it creeps,
Each little moment at another's heels,
Till hours, days, years, and ages are made up
Of such small parts as these, and men look back,
Worn and bewilder'd, wond'ring how it is.
Thou trav'lest like a ship in the wide ocean,
Which hath no bounding shore to mark its progress ;
O Time ! ere long I shall have done with thee.
When next thou ledest on thy nightly shades,
Tho' many a weary heart thy steps may count,
Thy midnight larum shall not waken me.
Then shall I be a thing, at thought of which
The roused soul swells boundless and sublime,
Or wheels in wildness of unfathom'd fears :
A thought ; a consciousness ; unbodied spirit.
Who but would shrink from this ? It goes hard with thee,
Social connected man ; it goes hard with thee
To be turned out into a state unknown,
From all thy kind, an individual being.
Ah, Time ! when next thou fill'st thy nighty term,
Where shall I be ? Fye ! fye upon thee still !
E'en where weak infancy, and tim'rous age,
And maiden fearfulness have gone before thee ;
And where, as well as him of firmest soul,
The meanly-minded and the coward are.
Then trust thy nature, at th'approaching push,
The mind doth shape itself to its own wants,
And can bear all things.' *Rayner*. pp 111—113.

This is solemn poetry ; but does it not betray a mind at ease,
a mind at leisure for thought ?

The remorse and self-upbraiding and fruitless wishes of De
Monfort, after having committed the fatal deed, are more af-
fecting.

‘ O that I ne'er had known the light of day !
That filmy darkness on mine eyes had hung,
And clos'd me out from the fair face of nature !
O that my mind in mental darkness pent,
Had no perception, no distinction known,
Of fair, or foul, perfection, or defect,

Nor thought conceiv'd of proud pre-eminence!
 O that it had! O that I had been form'd
 An idiot from the birth! a senseless changeling,
 Who eats his glutton's meal with greedy haste,
 Nor knows the hand who feeds him.—
 What am I now? how ends the day of life?
 For end it must; and terrible this gloom,
 This storm of horrors that surrounds its close.
 This little term of nature's agony
 Will soon be o'er, and what is past is past;
 But shall I then, on the dark lap of earth
 Lay me to rest, in still unconsciousness,
 Like senseless clod that doth no pressure feel
 From wearing foot of daily passenger;
 Like steeped rock o'er which the breaking waves
 Bellow and foam unheard? O would I could!"

Vol. I. *De Monfort*. pp. 392, 393.

Every one remembers Sterne's *Captive*: Miss Baillie's certainly speaks more to the imagination, but, we think, less to the heart.

' Doth the bright sun from the high arch of heaven,
 In all his beauteous robes of flecker'd clouds,
 And ruddy vapours, and deep glowing flames,
 And softly varied shades, look gloriously?
 Do the green woods dance to the wind? the lakes
 Cast up their sparkling waters to the light?
 Do the sweet hamlets in their bushy dells
 Send winding up to heaven their curling smoke
 On the soft morning air?
 Do the flocks bleat, and the wild creatures bound
 In antic happiness? and mazy birds
 Wing the mid air in lightly skimming bands?
 Ay, all this is; all this men do behold;
 The poorest man. Even in this lonely vault,
 My dark and narrow world, oft do I hear
 The crowing of the cock so near my walls,
 And sadly think how small a space divides me
 From all this fair creation.
 From the wide spreading bounds of beauteous nature
 I am alone shut out; I am forgotten.
 Peace, peace! he who regards the poorest worm
 Still cares for me, albeit he shends me sorely.
 This hath its end. Perhaps, small as these walls,
 A bound unseen divides my dreary state
 From a more beauteous world; that world of souls,
 Fear'd and desir'd by all; a veil unseen
 Which soon shall be withdrawn.' Vol. II. *Ethwald*. p. 286.

Miss B. apparently, trusts more to her powers in the terrific than the pathetic. And here she is a master. Our first quotation will show, collaterally, her adroitness in putting her

readers in possession of a catastrophe that takes place behind the scene.

'Enter a young Pensioner, with a wild terrified look, her hair and dress all scattered, and rushes forward amongst them.

Abbess. Why com'st thou here, with such disorder'd looks,

To break upon our sad solemnity?

Pen. Oh! I did hear thro' the receding blast,
Such horrid cries! they made my blood run chill.

Abb. 'Tis but the varied voices of the storm,
Which many times will sound like distant screams:
It has deceiv'd thee.

Pen. O no, for twice it call'd, so loudly call'd,
With horrid strength, beyond the pitch of nature;
And Murder! murder! was the dreadful cry.
A third time it return'd with feeble strength,
But o'the sudden ceas'd, as tho' the words
Were smother'd rudely in the grappled throat,
And all was still again, save the wild blast
Which at a distance growl'd—
Oh! it will never from my mind depart!
That dreadful cry, all i'the instant still'd:
For then, so near, some horrid deed was done,
And none to rescue.

Abb. Where didst thou hear it?

Pen. In the higher cells,
As now a window, open'd by the storm,
I did attempt to close.

(A loud knocking is heard without.)

Abb. Ha! who may this be?

2d Monk. It is the knock of one in furious haste.
Hush! hush! What footsteps come? Ha! brother
Bernard.

Enter BERNARD bearing a lantern.

1st Monk. See, what a look he wears of stiffen'd fear!
Where hast thou been, good brother?

Bern. I've seen a horrid sight!

All. What hast thou seen?

Bern. As on I hasten'd bearing thus my light,
Across the path, not fifty paces off,
I saw a murder'd corse, stretch'd on his back,
Smear'd with new blood, as tho' but newly slain.

Abb. A man or woman was't?

Bern. A man, a man!

Abb. Didst thou examine if within its breast
There yet were lodg'd some small remains of life?
Was it quite dead?

Bern. Nought in the grave is deadlier.
I look'd but once, yet life did never lodge

In any form so laid.—

A chilly horror seiz'd me, and I fled.

1st Monk. And does the face seem all unknown to thee?

Bern. The face! I would not on the face have look'd
For e'en a kingdom's wealth, for all the world!

O no! the bloody neck, the bloody neck!

(*Loud knocking heard without.*)

Sist. Good mercy! who comes next?

Bern. Not far behind,

I left our brother Thomas on the road;
But then he did repent him as he went,
And threaten'd to return.

2d Monk. See, here he comes.

Enter Brother THOMAS.

1st Monk. How wild he looks!

Bern. (*going up to him eagerly.*) What, hast thou seen
it too?

Thom. Yes, yes! it glar'd upon me as it pass'd.

Bern. What glar'd upon thee?

(*All gathering round Thomas, and speaking at once.*)
O! what hast thou seen?

Thom. As striving with the blast, I onward came,
Turning my feeble lantern from the wind,
Its light upon a dreadful visage gleam'd,
Which paus'd and look'd upon me as it pass'd.
But such a look, such wildness of despair,
Such horror-strained features, never yet
Did earthly visage show. I shrunk and shudder'd.
If a damn'd spirit may to earth return,
I've seen it.

Bern. Was there any blood upon it?

Thom. Nay, as it pass'd, I did not see its form;
Nought but the horrid face.

Bern. It is the murderer.

1st Monk. What way went it?

Thom. I durst not look till I had pass'd it far.

De Monfort, (for he is the murderer) is brought in, and
with him the corpse of the murdered Rezenvelt. They are left
together: one Monk lingers behind.

'De Mon. All gone! (*Perceiving the Monk.*) O stay
thou here!

Monk. It must not be.

De Mon. I'll give thee gold; I'll make thee rich in gold,
If thou wilt stay e'en but a little while.

Monk. I must not, must not stay.

De Mon. I do conjure thee!

Monk. I dare not stay with thee.

De Mon. And wilt thou go?

(*Catching hold of him eagerly.*)

O! throw thy cloak upon this grizly form!
The unclos'd eyes do stare upon me still.
O do not leave me thus!

[Monk covers the body, and Exit.

De Mon. Alone with thee! but thou art nothing now.
'Tis done, 'tis number'd with the things o'erpast;
Would! would it were to come!—
What fated end, what darkly gathering cloud
Will close on a! this horror?
O that dire madness would unloose my thoughts,
And fill my mind with wildest fantasies,
Dark, restless, terrible! aught, aught but this.
How with convulsive life he heav'd beneath me,
E'en with the death's wound gor'd. O horrid, horrid!
Methinks I feel him still.—What sound is that?
I heard a smother'd groan.—It is impossible!
It moves! it moves! the cloth doth heave and swell.
It moves again! I cannot suffer this—
Whate'er it be, I will uncover it.
All still beneath.
Nought is there here but fix'd and grizly death,
How sternly fix'd! Oh! those glazed eyes!
'They look upon me still' Vol. pp. 38, 39.

'The horrors of a guilty conscience are strongly pourtrayed, though the passage is not the most original.

Ethw. Thou shalt not go and leave me thus alone.

Qu. I'll soon return again, and all around thee
Is light as noon-day.

Ethw. Nay, nay, good wife! it rises now before me
In the full blaze of light.

Qu. Ha! what mean'st thou?

Ethw. The faint and shadowy forms,
That in obscurity were wont to rise
In sad array, are with the darkness fled.
But what avails the light? for now, since sickness
Has pressed upon my soul, in my lone moments,
E'en in the full light of my torch-clad walls,
A horrid spectre rises to my sight.
Close by my side, and plain and palpable,
In all good seeming and close circumstance,
As man meets man.

Qu. Mercy upon us! What form does it wear?

Ethw. My murder'd brother's form.
He stands close by my side: his ghastly head
Shakes horridly upon its sever'd neck
As if new from the head-man's stroke; it moves
Still as I move; and when I look upon it,
It looks—No, no, I can no utterance find
To tell thee how it looks on me again.

Qu. Yet, fear not now: I shall not long be absent;
And thou may'st hear my footsteps all the while,
It is so short a space. (*Exit Queen.*)

Ethw. I'll fix my steadfast eyes upon the ground,
And turn to other things my tutor'd thoughts intently.
—It may not be: I feel upon my mind
The horrid sense that preludes still its coming.
Elburga! ho, Elburga!

(*Enter Queen in haste.*)

Qu. Has't come again?

Ethw. No, but I felt upon my pausing soul
The sure and horrid sense of its approach.
Had'st thou not quickly come, it had ere now
Been frowning by my side.' pp. 351—3.

The following scene is strongly painted.

Woman. Alas! be there such sights within our walls?

Officer. Yes, maid, such sights of blood! such sights of
nature!

In expectation of their horrid fate,
Widows, and childless parents, and 'lorn dames,
Sat by their unwept dead with fixed gaze,
In horrible stillness.

But when the voice of grace was heard aloud,
So strongly stirr'd within their roused souls
The love of light, that, even amidst those horrors,
A joy was seen—joy hateful and unlovely.

I saw an aged man rise from an heap
Of grizly dead, whereon, new murder'd, lay
His sons and grandson's, yea, the very babe
Whose cradle he had rock'd with palsied hands,
And shake his grey locks at the sound of life
With animation wild and horrible.

I saw a mother with a murder'd infant
Still in her arms fast lock'd, spring from the ground—

No, no! I saw it not! I saw it not!

It was a hideous fancy of my mind.

I have not seen it.' *Const. Paleol.* pp. 420, 421.

It is, however, in *Orra* that the author has given full scope
to her powers in the terrific. The heroine of the tragedy is
a superstitious maiden, filled with terrors of ghosts and gob-
lins, &c.—but she is described in the play:

'I have watched her long.

I've seen her cheek flush'd with the rosy glow
Of jocund spirits, deadly pale become
At tale of nightly sprite or apparition,
Such as all hear, 'tis true, with greedy ears,
Saying, "Saints save us!" but forget as quickly.
I've marked her long: she has, with all her shrewdness
And playful merriment, a gloomy fancy,

That broods within itself on fearful things.' Vol. III. p. 19.

The poor girl is sent, by the artifices of an unsuccessful lover, to a solitary castle, haunted, according to the vulgar, by a spectre huntsman. The lover accompanies her, and sleeps in the lady's antichamber. Her terrors may be imagined.

Or. 'I am alone ; That closing door divides me
From ev'ry being owning nature's life.—
And shall I be constrain'd to hold communion
With that which owns it not ?

O that my mind
Could raise its thoughts in strong and steady fervour
To him, the Lord of all existing things,
Who lives and is where'er existence is ;
Grasping its hold upon his skirted robe,
Beneath whose mighty rule Angels and Spirits,
Demons and nether powers, all living things,
Hosts of the earth, with the departed dead
In their dark state of mystery, alike
Subjected are !—And I will strongly do it.—
Ah ! Would I could ! Some hidden powerful hindrance
Doth hold me back, and mars all thought.—

Dread intercourse !

O, if it look on me with its dead eyes !
If it should move its lock'd and earthly lips
And utt'rance give to the grave's hollow sounds !
If it stretch forth its cold and bony grasp—
O horror, horror !
O that beneath these planks of senseless matter
I could until the dreadful hour is past,
As senseless be !

O open and receive me,
Ye happy things of still and lifeless being,
That to the awful steps which tread upon ye
Unconscious are !

(*Enter CATHRINA behind her*)

Who's there ? Is't any thing ?

Cath. 'Tis I, my dearest Lady ! 'tis Cathrina.' pp. 70, 71.

(*'The cry of hounds is heard without at a distance, with the sound of a horn ; and presently Orra enters, bursting from the door of the adjoining chamber, in great alarm.'*)

Or. Cathrina ! sleepest thou ? Awake ! Awake !

(*Running up to the coach and starting back on seeing Rudigere.*)

That hateful viper here !

Is this my nightly guard ? Detested wretch !
I will steal back again.

O no ! I dare not.

Tho' sleeping, and most hateful when awake,
Still he is natural life and may be waked.
'Tis nearer now : that dismal thrilling blast !
I must awake him.

O no! no no!

Upon his face he wears a horrid smile
That speaks bad thoughts.

He mutters too my name.—

I dare not do it.

The dreadful sound is now upon the wind,
Sullen and low, as if it wound its way
Into the cavern'd earth that swallow'd it.

I will abide in patient silence here:

Tho' hateful and asleep, I feel me still
Near something of my kind.

O it returns! as tho' the yawning earth
Had given it up again, near to the walls.

The horribly mingled din! 'tis nearer still:

'Tis close at hand: 'tis at the very gate!

Were he a muird'rer, clenching in his hands

The bloody knife, I must awake him.—No!

That face of dark and subtle wickedness!

I dare not do it. (*listening again*) Aye; 'tis at the gate—

Within the gate—

What rushing blast is that
Shaking the doors? Some awful visitation
Dread entrance makes! O mighty God of Heaven!
A sound ascends the stairs.

Ho, Rudigere!

Awake, awake! Ho! Wake thee Rudigere! Vol. III. p. 56.

This contest, between her powerful hatred of Rudigere, and her still more powerful fears is well imagined and ably executed. Her terrors, at length, drive her to madness, and in this state she is brought upon the stage. We cannot refuse our readers a pretty large proportion of this fine scene.

Or. Come back, come back! The fierce and fiery light!

Theo. Shrink not, dear love! it is the light of day.

Or. Have cocks crow'd yet?

Theo. Yes; twice I've heard already
Their matten sound. Look up to the blue sky;
Is it not day-light there? And these green boughs
Are fresh and fragrant round thee: every sense
Tells thee it is the cheerful early day.

Or. Aye, so it is: day takes his daily turn
Rising between the gulphy dells of night
Like whiten'd billows on a gloomy sea.
Till glow-worms gleam, and stars peep through the dark,
And will o'the-wisp his dancing taper light,
They will not come again.

Hark, hark! Aye, hark;
They are all there: I hear their hollow sound
Full many a fathom down.

Theo. Be still, poor troubled soul; they'll ne'er return;
They are for ever gone Be well assured

Thou shalt from henceforth have a cheerful home
 With crackling faggots on thy midnight fire,
 Blazing like day around thee; and thy friends—
 Thy living, loving friends still by thy side,
 To speak to thee and cheer thee.—See my Orra!
 They are beside thee now; dost thou not know them?

Or. No, no! athwart the wav'ring garish light,
 Things move and seem to be, and yet are nothing.'

'*El.* Ah, Orra! do not look upon us thus!
 These are the voices of thy loving friends
 That speak to thee: this is a friendly hand
 That presses thine so kindly.

Hart. O grievous state.
 What terror seizes thee?

Or. Take it away! It was the swathed dead:
 I know its clammy, chill, and bony touch.
 Come not again; I'm strong and terrible now;
 Mine eyes have look'd upon all dreadful things;
 And when the earth yawns, and the hell-blast sounds,
 I'll bide the trooping of unearthly steps
 With stiff-clench'd, terrible strength.

Hu. A murd'rer is a guiltless wretch to me.'

Or. 'Ha! dost thou groan, old man? Art thou in trouble?
 Out on it! tho' they lay him in the mould,
 He's near thee still.—I'll tell thee how it is:
 A hideous burst hath been: the damn'd and holy,
 The living and the dead, together are
 In horrid neighbourhood.—'Tis but thin vapour,
 Floating around thee, makes the wav'ring bound.
 Poh! blow it off, and see th' uncurtained reach.
 See! from all points they come! earth casts them up!
 In grave-clothes swath'd are those but new in death;
 And there be some halfbone, half cased in shreds
 Of that which flesh hath been; and there be some
 With wicker'd ribs, thro' which the darkness scowls.
 Back, back!—They close upon us—Oh the void
 Of hollow unball'd sockets staring grimly,
 And lipless jaws that move and clatter round us
 In mockery of speech!—Back, back, I say!
 Back, back!' Vol. III. *Orra*, pp. 91—100.

It is, however, in the delineation of quiet and domestic scenes that we think Miss B. principally excels; in painting the humble cares, and unambitious pursuits, and kindly affections, and homefelt enjoyments of private life. Our first instance is from *Rayner*. The soothing tenderness of Elizabeth is very amiable.

'*Rayner.* And would'st thou have me live, Elizabeth
 Forlorn and sad, in lothly dungeon pent,
 Kept from the very use of mine own limbs,
 A poor, lost, caged thing?

Elizabeth. Would not I live with thee? would not I cheer thee?

Would'st thou be lonely then? would'st thou be sad?
 I'd clear away the dark unwholesome air,
 And make a little parlour of thy cell.
 With cheerful labour eke or little means,
 And go abroad at times to fetch thee in
 The news and passing stories of the day.
 I'd read thee books: I'd sit and sing to thee:
 And every thing would to our willing minds
 Some observation bring to cheer our hours.
 Yea, ev'n the varied voices of the wind
 O' winter nights would be a play to us.
 Nay, turn not from me thus, my gentle Rayner!
 How many suffer the extremes of pain,
 Ay, lop their limbs away, in lowest plight
 Few years to spend upon a weary couch
 With scarce a friend their sickly draughts to mingle.
 And dost thou grudge to spend thy life with me?

Rayner. I could live with thee in a pitchy mine;
 In the cleft crevice of a savage den,
 Where coils the snake, and bats and owlets roost,
 And cheerful light of day no entrance finds.' *Rayner*, pp. 86, 7.

Affections of this kind are not confined to humble life. Valeria, the queen of Constantine, feels and expresses them as strongly as Elizabeth.

' Shall eastern Cæsar, like a timid hind
 Scar'd from his watch, conceal his cowering head?
 And does an empire's dame require it of him?

Valeria. Away, away, with all those pompous sounds!
 I know them not. I by thy side have shar'd
 The public gaze, and the applauding shouts
 Of bending crowds: but I have also shar'd
 The hour of thy heart's sorrow, still and silent,
 The hour of thy heart's joy. I have supported
 Thine aching head, like the poor wand'rer's wife,
 Who, on his seat of turf, beneath heaven's roof,
 Rests on his way.—The storm beats fiercely on us:
 Our nature suits not with these worldly times,
 To it most adverse. Fortune loves us not;
 She hath for us no good: do we retain
 Her fetters only? No, thou shalt not go!

(*Twining her arms round him.*)

By that which binds the peasant and the prince,
 The warrior and the slave, all that do bear
 The form and nature of a man, I stay thee!
 Thou shalt not go.

Con. Would'st thou degrade me thus?

Valeria. Would'st thou unto my bosom give death's pang?
 Thou lov'st me not.

Con. My friends, ye see how I am fetter'd here.
 Ye who have to my falling fortunes clung
 With gen'rous love, less to redeem their fall
 Than on my waning fate by noble deeds
 To s'ed a ray of graceful dignity ;
 Ye gen'rous and devoted ; still with you
 I thought to share all dangers : go ye now,
 And to the current of this swelling tide,
 Set your brave breasts alone.
 Now, wife, where wouldst thou lead me ?

Valeria. There, there ! O, there ! thou hast no other way.
Const. Palcol. pp. 305—7.

What can be more amiable than the following picture of benevolence and hospitality ?

' E'en now methinks
 Each little cottage of my native vale
 Swells out its earthen sides, up heaves its roof,
 Like to a hillock mov'd by lab'ring mole.
 And with green trail-weeds clamb'ring up its walls,
 Roses and ev'ry gay and fragrant plant,
 Before my fancy stands, a fairy bower.
 Aye, and within it too do fairies dwell.
 Peep thro' its wreathed window, if indeed
 The flowers grow not too close ; and there within
 Thou'lt see some half a dozen rosy brats,
 Eating from wooden bowls their dainty milk ;—
 Those are my mountain elves.' Vol. I. I. *Orra*. p. 23.

In the following lines we have a prospect of the same kind but more extensive.

' *Eth.* O see before thee
 Thy native land, freed from the ills of war
 And hard oppressive power, a land of peace !
 Where yellow fields unspoil'd, and pastures green,
 Mottled with herds and flocks, who crop secure
 Their native herbage, nor have ever known
 A stranger's stall, smile gladly.
 See, thro' its tufted alleys to heaven's roof
 The curling smoke of quiet dwellings rise ;
 Whose humble masters, with forgotten spear
 Hung on the webbed wall, and cheerful face
 In harvest fields embrown'd, do gaily talk
 Over their ev'ning meal, and bless King Ethwald,
 The valiant yet the peaceful, whose wise rule,
 Firm and rever'd, has brought them better days
 Than e'er their fathers knew.' Vol. II. *Ethwald*. p. 252.

The following is a pretty picture of maternal pride and affection.

' *Helen.* (to Rosa) Where hast thou been my Rosa ? with
 my boy ?
 Have they with wild flowers deck'd his table round ?

And peeps he thro' them like a little nestling,
 A little heath-cock broken from his shell?
 That thro' the bloom puts forth its tender beak,
 As steals some rustling footsteps on his nest?
 Come let me go and look upon him. Soon,
 Ere two months more go by, he'll look again
 In answer to my looks, as though he knew
 The wistful face that looks so oft upon him,
 And smiles so dearly, is his mother's.' *Fam. Leg.* p. 26.

There are many separate images, rural descriptions, and short passages of poetical beauty, thrown into the dialogue, of which we ought to give our readers a specimen, but which, we feel, lose much of their charm, when torn from their situation.

'*De Mon.* Thus, it is true, from the sad years of life
 We sometimes do short hours, yea minutes strike,
 Keen, blissful, bright, never to be forgotten;
 Which, thro' the dreary gloom of time o'erpast,
 Shine like fair sunny spots on a wild waste.'

Vol. I. *De Monfort.* p. 311.

Aur. 'How many leagues from shore may such a light
 By the benighted mariner be seen?

Bast. Some six or so, he will descry it faintly,
 Like a small star, or hermit's taper, peering
 From some cav'd rock that brows the dreary waste;
 Or like the lamp of some lone lazaret-house,
 Which through the silent night the traveller spies
 Upon his doubtful way.

Viol. Fie on such images!
 Thou should'st have liken'd it to things more seemly.
 Thou might'st have said the peasant's evening fire
 That from his upland cot, thro' winter's gloom,
 What time his wife their ev'ning meal prepares,
 Blinks on the traveller's eye, and cheers his heart;
 Or signal-torch, that from my Lady's bower
 Tells wand'ring knights the revels are begun;
 Or blazing brand, that from the vintage-house
 O long October's nights, thro' the still air
 Looks rousingly.—To have our gallant Beacon
 Taken for a lazaret-house!' Vol. III. *The Beacon.* pp. 297, 298.

'When slowly from the plains and nether woods
 With all their winding streams and hamlets brown,
 Updrawn, the morning vapour lifts its veil,
 And thro' its fleecy folds with soften'd rays,
 Like a still'd infant smiling in his tears,
 Looks thro' the early sun: when from afar
 The gleaming lake betrays its wide expanse,
 And, lightly curling on the dewy air,
 The cottage smoke doth wind its path to heaven:
 When larks sing shrill, and village cocks do crow,

And lows the heifer loosen'd from her stall :
 When heaven's soft breath plays on the woodman's brow,
 And ev'ry hair-bell and wild tangled flower
 Smells sweetly from its cage of checker'd dew:
 Ay, and when huntsmen wind the merry horn,
 And from its covert starts the fearful prey ;
 Who, warm'd with youth's blood in his swelling veins,
 Would, like a lifeless clod outstretched lie,
 Shut up from all the fair creation offers ? Vol. II. *Eth.* p. 112

' *Ella.* Ah, woe is me ! within these castle walls ;
 Under this very tower in which we are,
 There be those, Dwina, who no sounds do hear
 But the chill winds that o'er their dungeons howl ;
 Or the still tinkling of the water-drops
 Falling from their dank roofs, in dull succession,
 Like the death watch at sick men's beds. Alas !
 Whilst you sing cheerly thus, I think of them. *Eth.* p. 306.

' *Mah.* What sounds are these ?

Os. Hast thou forgot we are so near the city ?
 It is the murmur'ing night-sounds of her streets,
 Which the soft breeze wafts to thine ear, thus softly
 Mix'd with the chafings of the distant waves.

M h. (eagerly) And let me listen too ! I love the sound !
 Like the last whispers of a dying enemy
 It comes to my pleas'd ear. (*Listening.*)

Spent art thou, proud imperial queen of nations,
 And thy last accents are upon the wind.
 Thou hast but one voice more to utter ; one
 Loud, frantic, terrible, and then art thou
 Amongst the nations heard no more. List ! list !
 I like it well ! the lion hears afar
 Th' approaching prey, and shakes his bristling mane,
 And lashes with his tail his tawny sides,
 And so hear I this city's nightly sound.' *Const. Pal.* p. 372.

Miss B. is very happy in the songs which she has scattered
 through her plays. We must give a specimen or two.

' *Song of Dwina.*

Wake a while and pleasant be,
 Gentle voice of melody.
 Say, sweet carol, who are they
 Who cheerly greet the rising day ?
 Little birds in leafy bower ;
 Swallows twitt'ring on the tower ;
 Larks upon the light air born ;
 Hunter's rous'd with shrilly horn ;
 The woodman whistling on his way ;
 The new-wak'd child at early play,
 Who barefoot prints the dewy green,
 Winking to the sunny sheen ;

And the meek maid who binds her yellow hair,
And blythly doth her daily task prepare.

Say, sweet carol, who are they
Who welcome in the ev'ning grey?
The housewife trim and merry lout,
Who sit the blazing fire about;
The sage a conning o'er his book;
The tired wight in rushy nook,
Who half a sleep, but faintly hears
The gossip's tale hum in his ears;
The loosen'd steed in grassy stall;
The Thanies feasting in the hall;
But most of all the maid of cheerful soul,
Who fills her peaceful warriour's flowing bowl.
Well hast thou said! and thanks to thee,
Voice of gentle melody! Vol II. pp. 304—5.

Fisherman's Song

'No fish stir in our heaving net,
And the sky is dark, and the night is wet;
And we must ply the lusty oar,
For the tide is ebbing from the shore;
And sad are they whose faggots burn,
So kindly stored for our return.
Our boat is small and the tempest raves,
And nought is heard but the lashing waves,
And the sullen roar of the angry sea,
And the wild winds piping drearily;
Yet sea and tempest rise in vain,
We'll bless our blazing hearths again.
Push bravely, Mates! Our guiding star
Now from its towerlet streameth far;
And now along the nearly strand,
See, swiftly moves yon flaming brand;
Before the midnight watch is past,
We'll quaff our bowl and mock the blast.' Vol. III. p. 293.

We had intended to have transcribed one or two entire scenes, for the purpose of exhibiting Miss B. more particularly in the character of a dramatist: and had marked for this purpose the scene in which Valeria is informed of the death of Constantine, and that in which an ostensible reconciliation takes place between Rezenvelt and De Montford. But the length to which this article has extended compels us to hasten to a close.

We cannot take our leave of Miss B. however, without expressing our regret, at the resolution she has taken of keeping whatever plays she may henceforward write, '*intra penetralia vestæ*.' Why should the public be deprived of so great, and (judging

by the editions that her works have gone through,) so highly prized an entertainment, because forsooth, the *managers of playhouses* have not thought fit to bring her tragedies forward on the stage? We have on so many former occasions entered our solemn protest against the *acted* drama, that to repeat it here seems needless. In criticising Miss Baillie's plays we have regarded them solely as dramatic *writings*. We have considered them as furnishing a high intellectual entertainment, totally unconnected with the grossness of the theatre, and its long inseparable train of evils. The fair author's partiality for *the boards* appears to us a weakness much to be regretted: for we are well convinced it has had, in many instances, an unhappy effect on her genius, in making her address the senses rather than the imagination, and in placing before her the mimic representations of things rather than the realities themselves.

Art XI. *The Star of the West: being Memoirs of the Life of Risdon Darracott*, Minister of the Gospel at Wellington, Somerset, with his Portrait. To which are added extracts from his Correspondence, and Mr. Darracott's Scripture marks, with Notes By James Bennett, of Romsey, Hants. 12mo. xi. pp. 172. and 62. Hamilton. 1813.

WE have read this memorial of departed worth with peculiar interest. Mr. Darracott was not distinguished by any remarkable attainments in literature or science; nor was he a profound theologian. But as a Christian and a minister he has been surpassed by few; and we agree with the worthy biographer in thinking that it was little less than a duty to place upon public record such an illustration of a 'heart devoted to the divine glory, a life consumed in most successful evangelical labours, and a death pre-eminently distinguished by holy joy.'

Risdon Darracott was born at Swanage in the Isle of Purbeck, on the sea-coast of Dorsetshire, on the 1st of Feb. 1717. He received the first rudiments of learning at Chumleigh in Devonshire, and was subsequently placed at South-Molton under the care of a Mr. Palk, a Dissenting Minister. From school, at about the age of fifteen, he went to Northampton, to study for the Ministry; a work to which it seems, he was destined by the wishes and arrangements of his father, though it cannot be ascertained whether at this early period of his life, he possessed that decided religion which ought to be an indispensable requisite in candidates for the sacred office, and which afterwards so eminently distinguished his character.

'In the choice of a seminary for his son, Mr. Darracott was happily directed by the public voice, to that over which Dr. Doddridge presided at Northampton. The academy exhibited at this time, the evil consequences of admitting young men to study for the ministry before they had given sufficient evidence of their regeneration, or

heir call to the work. But the character of the tutor was in the instance before us a counterpoise to the coil; for Doddridge proved an eminent blessing to his pupil. While in the seminary young Darracott lost his father, but found another in his tutor. The affectionate heart of the Doctor soon formed a strong attachment to the youth in whom he perceived a soul panting for the noblest distinction. A humble diligence in his studies won the tutor's esteem, and inspired such hopes of future eminence as are supremely grateful to those who are formed for the education of youth. Some manuscript volumes written at College, equally attest the ability of the instructor and the industry of the pupil. But it was the frankness of young Darracott's mind, the purity and strength of principle manifest in all his conduct, and the ardour of his devotion which so fixed the affections of Doddridge, as to induce him to say, "I hope this young friend will be the guardian of my widow and orphans should I be called away by death." As there was a vast diversity of character among the students, the reader is prepared to hear that the subject of these memoirs took into his bosom, those whose personal religion afterwards rendered them eminent among the faithful preachers of the gospel. If indeed Northampton was not the place of his new and better birth, it was while he was there, that his religion blazed forth with that seraphic ardour which distinguished his future days.' pp. 17—19.

It appears, that at the academy, his particular friends were Mr. Fawcett, afterwards of Kidderminster, and Mr. Pearsal, of Taunton. With the amiable and pious Hervev, he also formed an intimate and affectionate correspondence. It is refreshing to contemplate the union of kindred minds, over-looking the minor distinctions of opinion and practice, and consecrating, in mutual and undissembled devotion, their united energies to the sacred cause of God and of truth.

On his removal from Northampton, he officiated for some time at Chumleigh, the scene of his father's labours; but as the call to the pastoral charge was not unanimous, he accepted an invitation to Penzance in Cornwall. Here he laboured with great success; till a change of situation became necessary on account of his health; and in the year 1741, he acceded to the wishes and invitation of a Presbyterian Congregation at Wellington in Somersetshire, where he continued till his removal on the 14th of March, 1759, to the higher and purer services of the heavenly temple.

Mr. Darracott was ordained at Wellington, on the 11th of Nov. 1741, and in the following month, he was married to a Miss Bensley, 'a descendant, like himself of the Puritan confessors.' In discharging his pastoral duties he appears to have maintained an uniform course of honourable and useful exertion. "Instant in season and out of season," he went about doing good; not confining his labours to his stated charge, but uniting with the fidelity of the pastor, the extensive and unwearied efforts of the evangelist.

'He did not' says his biographer, 'sink the public in the domestic character, reminding us of the bee whose wings have become incapable of flight by immersion in its own honey. He happily escaped this ungrateful perversion of the favours of heaven. He pursued his labours with new zeal, and the Redeemer crowned them with augmented blessings. His hearers increased to such an amount as constantly to overflow the place of worship, which however served to display the purity of his motives and his freedom from vanity: for in all his correspondence he mentions only that which is the grand end of hearing, the conversion of souls to God, and the increased dominion of religion, over the hearts of professed Christians. These evidences of his usefulness were continually inspiring him with fresh delight, so that the eight and twenty original members of the Church soon found themselves surrounded at the Lord's table by accessions far beyond their own number. He opened houses for worship in most of the adjacent villages where he preached weekly. In one, which was about a mile from Wellington, and from the character of the inhabitants was called *Rogue's Green*, such a change was effected, as produced a change of the name. Drunkenness, rioting, and indeed sin of every description seemed the only business of the inhabitants. Not one of them was known to pretend to prayer or religion under any form. But it pleased God to crown Mr. Darracott's preaching here with such efficacy, that after a time, the traveller heard of an evening the sound of prayer and praise in almost every house. The place lost its former name, and is now called *Roe* or *Row-Green*.' pp. 45, 46.

This fact speaks volumes. What, it is natural to ask, were the leading topics of those ministrations, which, by their adaptation to the moral state of man, and their efficacious impression on the heart, were thus signally proved to be "the wisdom of God, and the power of God unto salvation? By what mode of preaching were these mighty effects produced? By that which exalts the dignity of the creature, and debases the Saviour? which rejects the mysteries of revelation, and makes human reason the standard and the test of truth? which relaxes the tone of moral obligation in proportion as it depreciates the pure and humbling doctrines of the cross? Alas! when does the system of instruction founded on such principles, become the instrument of moral conversion---change the heart---purify the passions---and regulate the conduct of those who were once "serving divers lusts and pleasures, living in malice and envy, hateful and hating one another?" The doctrines insisted on by Mr. Darracott, and enforced by direct and fervent application to the consciences of his hearers, were those of human depravity---redemption by the sacrifice of Jesus Christ, and regeneration by the influence of the Holy Spirit. And yet how many in the present day affect to treat these truths with contempt and derision? And how many faithful preachers are there now loaded with obloquy and reproach, for earnestly proclaiming them, who

can appeal to facts as decisive and convincing as any which the biographer of Darracott has here recorded.

Were we not persuaded that the volume which Mr. Bennett has presented to the world, would obtain, as it deserves, an extensive circulation, we should not content ourselves with an imperfect abstract of the former part of his life, but should willingly accompany the afflicted sufferer to the chamber of sickness, and see "in what peace a Christian could die?" We should also gladly transcribe many excellent passages from the correspondence of Mr. Darracott with Dr. Doddridge, Mr. Joseph Williams, the Rev. S. Walker, of Truro, and other eminent contemporaries. The obituary of this devoted saint is so affecting, that we feel reluctant to impair the impression of it, by any abridged statement. It is one of the most interesting records of holy heavenly triumph in the prospect of dissolution, that ever came under our notice. It exhibits not only the composure but the ecstasy of faith---a setting sun in brilliant and unclouded glory. Not long before his death "he composed a meditation which he enclosed in a letter to a friend in London." "It breathes," says Mr. B., "the language of an exalted Christian on the borders of Paradise." We can insert only a part of this seraphical anticipation of Heaven---this rapturous effusion of devotional eloquence---of "joy unspeakable and full of glory."

"Is this" exclaims the dying saint—"the voice of my dear Lord? Surely I come quickly? Amen says my willing, joyful soul, even so come Lord Jesus! Come, for I long to have done with this poor low life; to have done with its burthens, its sorrows, and its snares. Come, for I grow weary of this painful distance and long to be at home; long to be with thee, where thou art, that I may behold thy glory. Come then blessed Jesus, as soon as thou pleasest, and burst asunder these bonds of clay, that hold me from thee—Death is no more my dread, but rather the object of my desire. I welcome the stroke which will prove so friendly to me; which will knock off my fetters, throw open my prison doors, and set my soul at liberty; which will free me (transporting thought!) from all those remainders of indwelling sin, under which have long groaned in this tabernacle, and with which I have been maintaining a constant and a painful conflict. This world has now no more charms to attract my heart, or make me wish a moment's longer stay. I have no engagements to delay my farewell. Nothing to detain me now. My soul is on the wing. Joyfully do I quit mortality, and here cheerfully take my leave of all I ever held dear below.—Farewell my dear Christian friends; I have taken sweet counsel with you in the way; but I leave you for sweeter, better converse above. You will soon follow me, and then our delightful communion shall be uninterrupted as well as perfect, and our society be broken up no more for ever. Farewell, in particular my dearest.—How has our friendship ripened almost to the maturity of heaven—nor shall the sweet

union be dissolved by death.—What though we meet no more at W—, we shall embrace one another in heaven, never to part more. Till then adieu! and know I leave you with the warmest wishes of all felicity to attend you, and the most grateful overflowings of heart for all the kindest tokens of the most endearing friendship. Farewell, thou my dearest wife! my most affectionate delightful companion in heaven's road, whom God in the greatest mercy gave me, and has thus to the end of my race graciously continued to me! For all thy care, thy love, thy prayers, I bless my God, and thank thee in these departing moments. But dear as thou art—and dearest of all that is mortal, I hold thee—I now find it easy to part from thee, to go to that Jesus, thine and mine, who is infinitely more dear to me. With him, I cheerfully leave thee, nor doubt his care for thee, who has loved thee and given himself for thee—Farewell, my dear children, I leave you; but God has bound himself to take care of you. Only choose him for your own God, who has been your Father's God, and then though I leave you, exposed in the waves of a dangerous and wicked world, Providence, eternal and almighty Providence has undertaken to pilot and preserve you.—And now farewell praying and preaching! my most delightful work! Farewell ye sabbaths and sacraments, and all divine ordinances. I have now done with you all. As the manna and the rock in the wilderness, you have supplied me with sweet refreshment by the way; and now I am leaving you; I bless my God for all the comfort and edification I have received by your means, as the channel appointed for divine communications. But now I have no more need of you. I am going to the God of ordinances—to that fountain of living waters, which has filled these pools below—and instead of sipping at the streams, I shall now be for ever satisfied from the fountain head.” p. 100—102.

The concluding chapter contains an admirable delineation of the character of Darracott, and an impressive statement of the instructions suggested by the preceding narrative. It is highly creditable to the taste and piety of the writer. Indeed every part of the volume abounds in useful and judicious observations. Though there is occasionally a slight approximation to quaintness in the style and thoughts of Mr. Bennett, we have been highly gratified with the good sense and fervent piety which they generally display. We meet with no morbid affectation of sentiment---no misplaced attempts at finery,---no pathetic nonsense in his descriptions of character or of incidents: but a plain and interesting relation of a “good and faithful servant” of Jesus Christ. Ministers and churches are much indebted to Mr. Bennett for his valuable and (what deserves no small commendation in this age of large type, and margins) his *cheap* addition to our stores of evangelical biography. There is one advantage to be derived from the memoir of Darracott which we cannot better state than in

the language of Mr. Bennett, and with which we shall close our notice of his production.

• The success of Mr. D. furnishes the more useful lesson in consequence of his being below the first class in point of talent. Men of transcendent abilities excite that admiration which paralyses rather than stimulates. Our self love excuses the barrenness of our lives by the plea of incapacity. Here we are taught, that not singular abilities, but unusual ardour produced the extraordinary lives of Luther, Whitfield and Darracott, while hundreds whose native powers were superior have lived useless and died unmissed. The learned trifling of many has added nothing to the treasures of literature, but the plain sense and flaming piety of Darracott won multitudes to the society of the just. Perhaps the greater part of those who will shine in heaven with distinguished lustre, as having turned many to righteousness, will be found to be men, not of transcendent power, but of ordinary capacities improved to the utmost by holy zeal.' p. 135.

Of Mr. Darracott's "scripture-marks" annexed to this memoir, we have only to say, that we think the text greatly improved, its meaning explained, and its comparatively trivial errors detected, by the commentary.

Art. XII. *The Beauties of Christianity*; by F. A. De Chateaubriand, Author of *Travels in Greece and Palestine*, *Atala*, &c. Translated from the French by Frederic Shoberl. With a Preface and Notes, by the Rev. Henry Kett, B. D. &c. 8vo. 3 vols. pp. 970. Price 1l. 11s. 6d. Colburn. 1813.

(Continued from page 55.)

THE primitive constitution and the fall of man, are once more resumed in an ingenious, fanciful, and considerably eloquent chapter, which somewhat strangely assigns as a *new* proof of the degeneracy of our nature, that want of harmony, that destruction of equilibrium, so apparent among the faculties combined in the constitution of man, while the other agents in nature, both the merely material and the sentient, as he observes, display a conformity in the elements of which they are constituted, and an adaptation to their ends. His illustration of the palpable fact of the discord in the nature of man, is made up of true, questionable, and erroneous notions, all asserted, as a short paragraph may shew, in an equal tone of confidence.

• There is a perpetual collision between his understanding and his desires, between his reason and his heart. When he attains the highest degree of civilization, he is on the lowest step of the moral scale; if free, he is barbarous; if he polishes his manners, he forges chains for himself. Does he excel in the sciences? his imagination expires. Does he become a poet? he loses the faculty of profound thought. His heart gains at the expense of his head, and his head at

the expense of his heart. He is impoverished in ideas in proportion as he grows rich in feelings; his feelings become more confined in proportion as his ideas are enlarged. Strength renders him austere and cruel; weakness adorns him with graces. A virtue invariably brings him a vice along with it; and a vice, when it leaves him, invariably deprives him of a virtue.'

Whoever believes the last part of this statement, will have to consider, when meditating the expulsion of any particular vice of his nature, whether he may not be about as good a man while retaining the vice, balanced and partly neutralized by its twin and inseparable virtue, as he would after the expulsion of them both together. And if he judges that he may be even nearly as good, he will hardly comprehend why he should undergo the painful toil of fighting the vice out of him; for a fearful operation it will be, even notwithstanding the aid that might be received towards promoting its exit, from the attraction of its kindred and conjunct virtue, which will always have a strong tendency to go off. So favourite a locality does any vice find in the human mind, so powerfully does it cling or radicate there, that it would not consent to quit, even to gratify the principle of evil and the spirit of evil by taking away a virtue. It will scorn the example of Castor and Pollux, who enjoyed an equal alternation of ascendancy; it will be like Timour, nominally recognizing, in the earlier stage of his career, an associated and even superior potentate, but at the same time ranking and commanding him among his vassals; it will be the giant, with the easy carelessness of conscious power giving orders to the sulky, perhaps, and wayward, but finally obedient dwarf.

The author attempts, in sufficiently eloquent phrases, but to fail, something in the way of explaining *how* the desire of forbidden knowledge in the original man, broke up the harmony, the order, the equilibrium of the human nature. But he may be allowed to describe truly, and poetically, the consequent state of that nature:

'He is manifestly in a state of being which some accident has overthrown: he is a palace that has crumbled to pieces, and been rebuilt with its ruins, where you behold grand proportions and mean patches; magnificent colonades which lead to nothing; lofty porticos and low ceilings; strong lights and deep shades; in a word confusion and disorder pervading every quarter, and especially the sanctuary.'

Our author takes a compass too wide for the most advantageous execution of what should appear to be the main design of his work, and too wide for the measure of his attainments. In undertaking to display the 'Genius of Christianity,' it surely was not necessary for him to place himself in a field of controversy thrown open on all sides, and to send challenges of

combat so far abroad as to all the malignants against the system of Moses, who have brought the means of offence from antiquarian, geological, or astronomical topics. And certainly he has been far too much the wanderer, the romancer, and the poet, to have possessed himself of all the knowledge requisite for demolishing these aggressors, if such a work as this had been the proper place for such an execution. He might have seen that it would be of little available service toward verifying the Mosaic records, as to the distance and the dates of the creation and the primitive events of the world, to enumerate all the arbitrary, capricious, and deceptive modes of computing time, which, as he justly says, 'are sufficient to make history a frightful chaos.' Such an exhibition ought, indeed, to have some quelling effect on the impudence of such men as have made no difficulty of proclaiming the infallibility of an Egyptian, or Indian, or Chinese chronology, or indeed any other chronology, provided it would only contradict that of the Bible: but this vast jumble of uncertainties and impositions cannot prove the *necessary* rectitude of the one most ancient and simple account of ages.---He remarks on the changes in the length of the Egyptian year, on the deceptive enumeration of names in their dynasties, and on the changes by which one name shall obtain to be reckoned several times over. He then exclaims,

'What necessity is there, after all, to lay so much stress on orthographical disputes, when we need but open the volumes of history to convince ourselves of the modern origin of men? In vain you may form conspiracies against truth, by inventing ages that never existed out of your own imagination; in vain you may conjure up death to borrow his shades; all this will not make mankind any other than the creatures of yesterday. The names of the inventors of the arts are as familiar to us as those of a brother or a grandfather. Tubal-Cain taught men the uses of iron; Noah or Bacchus planted the vine; Cain or Triptolemus fashioned the plough. History, medicine, geometry, the fine arts, and laws are not of higher antiquity, and we are indebted for them to Herodotus, Hippocrates, Thales, Homer, Dædalus, and Minos.'

In descanting on the ruins in which we retain the melancholy vestiges of ancient states, he seems as if he would jeer the infidels for not having been prompt enough to turn to the account of their cause the 'extraordinary monuments found within these few years in North America, on the banks of the Muskingum, the Miami, the Wabash, the Ohio, and in particular of the Scioto, where they occupy a space of upwards of twenty leagues in length; and consist of ramparts of earth, with ditches, glacis, moons, half moons, and prodigious cones, which serve for sepulchres. Inquiries have been made, but without success, what people could have left these remains.'

'Fortunate at least,' he says, 'is that nation which has not left behind a name in history, and whose possessions have devolved to no other heirs than the deer of the forest, and the birds of the air! None will repair to these wilds to deny the Creator, and with a balance in his hand to weigh the dust of the dead in order to prove the eternal duration of mankind.'

The finest part of the chapter on the objections against the Bible derived from astronomy, consists of a very poetical and beautiful description and celebration of the pastoral lives of men in the patriarchal ages, when observations began to be made on the economy of the heavenly bodies. This is followed by reflections on the progress of science, and by brief and not very conclusive answers to one or two presumptions against the biblical records drawn from the stars. Soon afterwards, our author's poetical imagination rises and floats sublimely on the deluge; and then expatiates with luxurious felicity on the idea that the scenery of the world was created to appear, even at the first moment, a mixture of older and younger productions in both the vegetable and animal kingdoms.

The next portion of the work is the Demonstration of the existence of God by the wonders of nature, which was separately translated and published some years since, and which we briefly noticed at the time. For the purpose of strict proof, the value of this essay is certainly small. This will appear in a peculiarly striking manner on a comparison with any part of Paley's *Natural Theology*, to which, happily, the student may be referred for the exercise and conviction of his understanding, at the end, or in the intervals, of the indulgence of his fancy and sensibility among the sentimental and poetic luxuries of the romantic Frenchman. It must be confessed that in this part of his work, pre-eminently, he abounds with enchantments; and as the elements of which they are formed are the beauty and sublimity of nature, they charm into a perfect willingness to be carried away, in the triumph of his art, the same mind that resists, with invincible disgust, when he attempts the captivation by means of the Popish superstitions, presented in images and tones of pensiveness or solemnity. There are, nevertheless, a number of passages so extravagant in fancy and language as to cool the mind from poetry into the recollections of plain judgement. This is sometimes done, very effectually, by his *creating* more wonders than really exist in nature, however profusely all her regions abound in them. If his musing prolific imagination falls on some ingenious fancy, this fancy shall quickly become a fact or a principle in nature, and is to be developed and illustrated in the mingled terms of philosophy and sentiment. If an instance were demanded, we should be tempted to select the passage (V. I. p. 135.) in which he represents it, and assumes

the merit of originality for representing it, as a marvellous thing that the sun should be at one and the same time rising, setting, and in his zenith, that is to say, as seen by the inhabitants of the different parts of the globe.

‘Those who have admitted the beauty of Nature as a proof of a supreme Intelligence, ought to have pointed out one thing which greatly enlarges the sphere of wonders: it is this; motion and rest, darkness and light, the seasons, the revolutions of the heavenly bodies, which give variety to the decorations of the world, are successive only in appearance, and permanent in reality. The scene that fades upon our view is painted in brilliant colours for another people; it is not the spectacle that is changed but the spectator. Thus God has combined in his work absolute duration and progressive duration: the first is placed in time, the second in space.

‘Here time appears to us in a new point of view; the smallest of its fractions becomes a complete whole which comprehends all things, and in which all things are modified, from the death of an insect to the birth of a world; each minute is in itself a little eternity. Combine then, at the same moment, in imagination, the most beautiful incidents of nature: represent to yourself at once all the hours of the day, and all the seasons of the year, a spring morning and an autumnal evening, a night studded with stars and a night overcast with clouds, meadows enamelled with flowers, forests stripped by the frosts and fields glowing with golden harvests; you will then have a just idea of the prospect of the universe. Is it not wonderful that, while you are admiring the sun sinking beneath the western waves, another person should perceive him rising from the regions of Aurora? By what inconceivable magic is this ancient luminary, which retires to rest weary and glowing in the evening, the same youthful orb that awakes, bathed in dew, and rises from behind the grey curtains of the dawn? Every moment of the day the sun is rising, glowing at his zenith, and setting on the world; or rather, our senses deceive us, and there is no real sun-rise, noon, or sun-set. The whole is reduced to a fixed point, from which the orb of day emits, at one and the same time, three lights from one single substance. This triple splendour is perhaps the most beautiful incident in nature; for while it affords an idea of the perpetual magnificence and omnipresence of God, it exhibits a most striking image of his glorious Trinity.’

The immortality of the soul is argued from its insatiable desire of happiness, from conscience and remorse, and from the absolute necessity of the belief in order to have any sure basis for morality; and the answer to objections is rather loosely composed of a mixture of metaphysic, natural philosophy, and sentiment. No small extravagance of this last is combined with the brilliance of our author's rich imagination, to illustrate the danger and inutility of atheism. It is somewhat mortifying to see, when he aspires into the poetry of a serious subject, how little he holds himself accountable with regard to the sober rea-

son of it. The most inappropriate facts and fancies shall come in gravely to hold a place among legitimate proofs and illustrations, if they have any trivial point of analogy with the principle asserted, however unavailing or impertinent to it they may substantially be. For instance, in the enforcement of the topic in question, it may be a very good sort of argument to say that the heroism that braves death would be an absurd thing if disconnected from the belief in a God and a future state : and when he comes to historical examples illustrative of the congruity and dignity of the combination of heroic and religious sentiment, it might be proper enough to name Epaminondas and Xenophon, Fabius and Brutus : but as if anxious to preclude, by the proof cumulative, all possibility of a future question about his accuracy and discrimination, he adds, ' Alexander, the everlasting model of conquerors, gave himself out to be the son of Jupiter, Cæsar pretended to be of celestial descent, and Augustus reigned only in the name of the gods ! ' What a glorious thing is religion, since it is dignified enough to harmonize with the passions of these matchless saints ! How can we ever be grateful enough to religion, for having aided to present such models of excellence ! Let us cling fast to religion, lest this miserable world should be doomed to receive no more such benefactors !

Through every part of the book, the remaining and larger portion of which we must be content to notice in the most brief and cursory manner, a similar debility or dereliction of judgment continually recurs, interfering, grievously, with the complacency with which we regard the author's unquestionable good intention, and diminishing, almost destroying, the value of his most enchanting pictures, and giving too often a cast of alternate childishness and wild extravagance to a sensibility which, if united to a sound strong reason, would have displayed all that is either attractive or noble in tenderness and enthusiasm. It is this grand defect that makes him less persuasive than he is pathetic, that deprives his magnificence of basis and proportion, that makes the originality which he possesses in a very considerable degree, appear fantastic, and which often awakes in the reader a certain perception of inanity in an eloquence which really partakes a good deal of the sublime.

The next general division is intitled the ' Poetic of Christianity,' and begins with a general survey of Christian epic poets, who are of course to be compared with the pagan literary 'immortals' of the first class. The author is not long on this ground before he comes, very properly, to the *Paradise Lost*, of which he makes a rapid analysis. Here the English reader will be gratified to see him beguiled for a while out of his strong patriotic partialities, and liberally and emphatically extolling, almost without reserve, a work which he evidently regards as

the grandest emanation of poetical genius in modern ages. He passes in haste over the works of Camoens, Klopstock and Gessner, to the *Henriade* of Voltaire, with which, however, he is very little pleased, excepting those passages here and there which shew what Voltaire might have done had he been a Christian, and which are fatally contrasted with the much larger portions which have the coldness and artificial character appropriate to his wretched system. A conversion in our author's school of Christianity, however, would still have left that great and depraved genius in a very doubtful way for the dignity of Christian poetry, if a riddance of credulity and superstition be of any importance in the case.

'He might have found,' says he, 'among our saints powers as great as those of the goddesses of old, and names as sweet as those of the graces. What a pity that he did not choose to make mention of those shepherdesses transformed, for their virtues, into beneficent divinities; of those Genevieves who in the mansions of bliss protect the empire of Clovis and Charlemagne! It must be, in our opinion, a sight not wholly destitute of charms, for the muses to behold the most intelligent and the most valiant of nations, consecrated by religion to the daughter of simplicity and peace.'

He then goes on to compare, at great length, the natural and social characters, the husband and wife, the father, the mother, the son, the daughter, the priest, and the soldier, as displayed in some of the finest scenes of the great pagan poets, with some of the most interesting exhibitions of them in the poets who have had the advantage of the Christian religion. This is done with a great deal of taste and poetical feeling, and a number of just and refined critical observations. Indeed a material portion of the section is written purely in the exercise of criticism, and the indulgence of poetical sentiment, with a partial forgetfulness therefore of the specific purpose of illustrating the super-excellence of Christianity. And we might long since have made the general remark, applicable to the whole book, that though it is, on the whole, made substantially to subserve this purpose, so far as the author's confused and Popish notions of that religion would permit, yet he eagerly seizes, at every step of his progress, every occasion for splendid or pathetic amplification; and in this amplification he will luxuriate for the mere delight of it, and with such forms of thought as may have little relation, and may contribute but little assistance, to the main object, though appropriate, perhaps, and even beautiful as forms or colours of the detached independent pictures which he thus suspends his leading operation in order to create.—He could not touch such a topic as the character of a Christian soldier without being instantly carried back to the age of chivalry, becoming minstrel to the knights, travelling with the crusaders to 'So-

lyma,' and kindling into extasy in the camp of Godfrey. He had evidently the greatest difficulty to force himself away from those heroes and their romantic achievements, to prosecute, with such different weapons and so much less magnificence, the warfare against the infidels of Paris.

We might as well have observed any where else as here, that it is a besetting sin of our author to convert truth into falshood by excess. He has no notion of discrimination, restriction, and degrees, in the affirmative illustration of a principle, or a proposition of fact. What is true at ail, in any sense and degree, is forthwith true absolutely without limitation or condition. For instance, it is an unquestionable fact that Christianity has had the effect, in modern Europe, of mitigating the ferocious character of war; but, to hear our author, it might be supposed that this terrible demon had been very nearly converted at once into a gentleman and a saint; that the fighting of Christian soldiers, that is to say, their earnest endeavour to inflict wounds and death, was become a generous indulgence of all the most magnanimous sentiments.—In the knights of chivalry, concerning whom he might have recollected the combined testimony of history and romance, that no small share of both the licentious and the barbarous qualities mingled with their virtues, while those virtues themselves were partly of a fantastic and very dubious character,—he finds and celebrates a splendid model of Christian excellence.

He has a wonderful versatility of taste. His imagination equally takes fire at characters and scenes of soft domestic tenderness, at the austerity of the anchorites of the desert, and at the splendid turbulence of chivalry. If he has any preference among them, it is for the solitary ascetics. He repeats, without end, his references to this form of life and character, and always in the tone of animated complacency. He is so enchanted, and we think we may fairly say befooled, by any thing that combines an appearance of religion with a bold singularity, that he is desirous of making a fine picture of even the wretched superstitions of the monastery of La Trappe. Indeed the picturesque of almost *every* kind is irresistible with him; insomuch that when he has to display the pageantries of even a heathen ritual, he seems to go into the business with a kind of interest which we do not exactly understand how he finds compatible with the abhorrence which a Christian should feel. Their erroneous and pernicious character seems often to strike with less force on his imagination than their beauty, or magnificence, or solemnity, or wildness. In short he is a poet---always a poet---with an indistinct and superstitious kind of Christianity, which he loves indeed sincerely, but loves quite as much for what is superstitious in it as for what is true. Thus imperfectly disciplined and

guarded on the one hand, and thus excessively susceptible on the other, it may well be believed he is not a man to be led, or to lead, with certain impunity, among temples, and sacred groves, and mysteries, and sacrificial pomps, and heroic games, and festivals of the Muses. Of course, all that is imposing in the ceremonial of Popery, as having, in his view, the full sanction of Christianity, and even constituting a part of it, will be brought into exhibition with all the delight of poetry elated by the superstitious piety that will deem it impossible to work the consecrated machinery to excess. Accordingly, there are wonderful doings in the third volume, a part of which descants on the ritual institutions of Christianity. The reader's imagination will be excited to its most ambitious guesses at what our genius can do with less vulgar things, when it is seen in what style he can perform so humble a ceremony as that of ringing bells, the introductory call to so many more commanding solemnities.

‘As we are about to enter the temple, let us first speak of the bells which summon us thither. To us it seems not a little surprising that a method should have been found by a single stroke of a hammer, to excite the same sentiment at one and the same instant in thousands of hearts, and to make the winds and clouds the bearers of the thoughts of men. Is silence more poetic than this breeze fraught with the sound of the bell and rendered tremblingly alive amid the unbounded expanse? Considered merely as harmony, the bell possesses a beauty of the highest kind, that which by artists is styled *the grand*.—‘With what transport would Pythagoras, who listened to the hammer of the smith, have hearkened to the sound of our bells on any solemn or joyful occasion! The soul may be moved by the tones of a lyre, but it will not be rapt into enthusiasm, as when roused by the thunders of the combat, or when a powerful peal proclaims in the region of the clouds the triumphs of the God of battles. This, however, is not the most remarkable character of the sound of bells; this sound has a thousand secret relations with man. How oft amid the profound tranquillity of night has the heavy tolling of the death-bell, like the slow pulsations of an expiring heart, startled the adulteress in her guilt! How often has it caught the ear of the atheist, who in his impious vigils had the presumption to write that there is no God! The pen drops from his fingers; he counts with consternation the strokes of death, which seems to say to him, *And is there then indeed no God?* O how such sounds must disturb the slumbers of a Robespierre! Extraordinary religion, which by the mere percussion of the magic metal can change pleasures into torments, appal the atheist, and wrest the dagger from the hand of the assassin!’

‘But more pleasing sentiments also attached us to the sound of bells. When, about the time for cutting the corn, the tinkling of the little bells of our hamlets was heard intermingled with the sprightly strains of the lark, you would have thought that the angel of harvest was proclaiming the story of Sephora or of Naomi. And had not the

bell tolled by spectres in the ancient chapel of the forest : and that which religious fears set in motion in our fields to keep off the lightning ; and that which was rung at night in certain sea-ports, to direct the pilot in his passage among the rocks ; in a word, had not all these murmurs their enchantments and their wonders ? On our festivals, the lively peals of our bells seemed to heighten the public joy, and to express it on a scale of immense sounds : in great calamities, on the contrary their voice became truly awful. The hair yet stands erect at the remembrance of those days of murder and conflagration, all vibrating with the dismal noise of tocsins. Who has forgotten those yells, those piercing shrieks succeeded by intervals of sudden silence, during which was now and then heard the discharge of a musket, some doleful and solitary voice, and, above all, the heavy tolling of the alarm bell, or the clock that calmly struck the hour which had just expired ?

Our deficiency in the art of despatch has left us no space for noticing many of the subjects of the work. There are ample sections on the Passions, as delineated by Pagan and by Christian poets, on the Marvellous, on the Fine Arts, Philosophy, History, and Eloquence, on Tombs, on Missions, Military Orders, and the Services rendered to mankind by the Clergy.—We think that, even if we had any room to proceed, we might as well conclude here. It is probable the interest justly excited by our author's Travels, will have secured a considerable number of readers for the present performance. Its place is among the higher order of works of amusement. For valuable instruction we think it cannot on the whole be recommended ; though there are scattered here and there a considerable number of important and some original and profound reflections. It does not discuss, with a steady and pertinacious view to an intellectual decision, any of the multitude of questions and topics within the wide extent it is made to comprehend. Sometimes on one hand and sometimes on another, a gleam of pure and almost celestial light falls on some single object for a moment. But taking the whole compass of the intellectual scene, under the character of a system of Christian philosophy, it is to the last degree wild and crude and indistinct. The sopperies of Popery, the dogmas of Platonism, the ardours of all sorts of romantic passions, the dictates of connoisseurship, and twenty kinds of things beside, are blended in one fine fantastic confusion with some of the genuine sublimities of Christianity.—In point of poetical description, the work is, we need not repeat, of the first rank.

Art. XIII. *A Charge delivered to the Clergy of the Diocese of Lincoln*, at the triennial visitation of that diocese in May, June, and July 1812. By George Tomline, D.D. F.R.S. Lord Bishop of Lincoln 4to. pp. 35. Rivingtons.

Art. XIV. *Answer to the Charge delivered by the Lord Bishop of Lincoln to the Clergy of that Diocese, at the triennial visitation in the year 1812.* By the Rev. John Chetwode Eustace. 4to. pp. 50. Mawman. 1813.

Art. XV. *Catholic Emancipation*, the substance of a Speech intended to have been delivered at a meeting convened at Guildhall, in the city of Bristol, for the purpose of taking into consideration the expediency of presenting a petition to Parliament against the claims of the Roman Catholics. By William Thorp. 8vo. pp. 52. Hatchard. 1813.

Art. XVI. *Catholic Emancipation*, an enquiry into the principles and views of the different parties who urge and support the claims of the Roman Catholics at the present juncture. By William Thorp, of Bristol. 8vo. pp. 72. Hatchard. 1813.

Art. XVII. *A Protestant Layman's Letter*, in reply to the Rev. Mr. Thorp's Speech against the Catholic Emancipation. pp. 20. Hamilton. 1813.

OF all changes which affect large bodies of men, those are invariably the slowest which relate to general truths. The sentiment of a nation is expressed loudly and at once on measures and opinions which have an aspect on its temporary interests; but to fix its attention on those fundamental principles in which the lesser modes of policy are comprehended, requires much time, and is accomplished by many struggles. In regard to these, men are in general contented to take the world just as they find it; and are sure to meet every proposal of improvement with certain standard observations on the solidity of experience and the hazard of innovation.

In proportion, however, to the difficulties and impediments which obstruct the progress of salutary opinions, does it become those who are anxious for their final triumph to exercise unwearied perseverance in bringing them frequently into public notice, in exposing mistakes and misrepresentations, obviating real or imaginary objections, and enforcing reasonings which, though in themselves unanswerable, may have hitherto failed of their effect. The strongest and most inveterate prejudices may be expected to yield to repeated attacks; and arguments rejected with scorn while the mind was heated by passion, have been found to work conviction if presented in moments of tranquillity. Such expectations seem to be encouraged even by the subject of the present pamphlets. For though it is to be regretted that, in the course of its discussion, many passions have

been roused hostile to the interests of truth; and though it must be confessed both parties have discovered an indecent spirit of exaggeration, invective, and crimination; yet we hold it to be quite clear, that great advances have been made in removing honest scruples, in diffusing tolerant maxims, and in convincing the reflecting of all parties that the advantages of a good government are best secured by giving all sects an interest in their preservation. Not to lose the ground that has been gained, it is necessary to persevere until success be complete.

If it were possible for those who oppose innovations favourable to the improvement and happiness of mankind, to abstain from arguments and objections that have been thoroughly refuted, we should have been spared the trouble of examining the present assortment of pamphlets against the Catholics. They absolutely contain nothing which has not been proposed and solved times without number. If therefore we are obliged to repeat what has been repeated, the fault is not ours.

It is very remarkable that the most violent adversaries of further concessions to the Catholics, set out with loud professions in favour, not of a limited but of a full and perfect toleration. This is an encouraging circumstance. Formerly, the great advocates of tolerant maxims were content to propose them with many exceptions and limitations. Now, those who plead for restraint discover a sort of horror at the least infringement of the most ample toleration. The Bishop of Lincoln, Mr. Thorp, and, indeed, the great body of the anti-catholics protest that no men are more attached to tolerant principles than themselves, or more anxious that the Catholics may enjoy the most perfect religious toleration, while in the very act of declaiming against all mitigation of the present disabling statutes. From this paradoxical inconsistent conduct, it is evident that these persons labour under some radical misapprehensions upon the subject. 'Toleration,' says Paley, 'is of two kinds,---the allowing to dissenters the unmolested profession and exercise of their religion, but with exclusion from offices of trust and emolument, which is *partial* toleration; and the admitting them without distinction, to the civil privileges and capacities of other citizens, which is a *complete* toleration*.' In confounding, as they generally do, a *partial* and *complete* toleration, the advocates of restriction cannot be acquitted of unfairness and disingenuity. To them indeed this confusion is of too much advantage to be easily foregone. By this means they avoid the odium of intolerance, and represent the Catholics as extremely unreasonable in not resting satisfied with what they already enjoy. If

* Moral and Political Phil. Vol. II. p. 334.

the anti-catholics plainly avowed it as their opinion, that *complete* toleration should not be granted to Catholics, their conduct would at least be manly and ingenuous. But to panegyryze themselves as liberal, while they plead for restriction; to pretend that the Catholics are in possession of complete toleration while they labour under so many disabilities; is mean in itself, mortifying and insulting to the Catholics, and ridiculous in the eyes of the impartial and discerning.

But though we think it right to expose the inconsistency and unfairness of the anti-catholics in pretending to be friendly to complete toleration, while they are the advocates of restraint and exclusion, we by no means intend to maintain that every man, whatever be his religious opinions, is entitled to complete toleration. Cases have occurred in which restriction was a most wise and justifiable policy. Superstitions now exist which a Christian legislature, if it had the power, ought to suppress. Here we concur with Mr. Thorp. What the 'Protestant Layman' has written to the contrary, we cannot help thinking mere rhetoric and rant. The question, as it seems to us, between the advocates and the opponents of the Catholics, is, whether it be expedient to continue the present restrictions? It lies of course on their opponents to evince the existence of such an expediency; since the restrictions, if something very important cannot be alledged in their favour, ought to be abolished, as well on account of the general principle that every restraint is an evil, as of the particular advantages that the nation would derive from their abolition. The Bishop of Lincoln as well as Mr. Thorp have attempted to make out a sort of necessity for perpetuating the disabling statutes. Their line of argument often coincides; but the former insists chiefly on the safety of the religious, the latter on that of the civil establishment of the empire as turning on the continuance of the restraining laws. To abrogate these laws, they wish it to be believed, would be the overthrow of church and state.

The Bishop of Lincoln is of opinion that 'the Catholic question derives its whole importance from its connexion with the safety of the established church.' p. 27. Before adverting to the arguments or rather asseverations by which his Lordship pretends to make out this connexion, it may be proper to expose a mistake that pervades the whole of his charge. It is supposed that the disabling statutes form the pillars and barriers of the established church, and that if those pillars and barriers were removed, the enemy would break in, and, seizing upon its honours and emoluments, would lay it entirely waste. Happily for the church it rests upon a more solid basis, and is protected by firmer bulwarks than any laws excluding dissentients from honour and authority. The established church reposes

on the convictions, affection, and honest prejudices of the majority of the nation, and it is strengthened by ample privileges, splendid endowments, and a learned and vigilant clergy. The zeal, power, and activity of its members throw around it an impregnable rampart. And we may easily conceive how quickly the prospect of real danger would rouse them to arms, when so much causeless alarm is created by the faint report of that which is imaginary. The true security of the church is entirely independent of disabling statutes, and were they abolished would remain uninjured.

At what period has the church been most secure? Not certainly when those vaunted barriers were kept in full repair. It is since they have fallen to decay that she has been left without molestation to pursue the objects of her institution. If those who were the most deeply concerned in the enactment of the laws which aggrieve the Catholics, were now alive, they would surely deem the panegyrics bestowed on their wisdom and piety not a little ridiculous.

'Protestantism is an essential part of the British constitution.' 'Would popish peers,' inquires, his Lordship, 'or popish members of the House of Commons enact laws for the security of the protestant government?' p. 14. This is his Lordship's great argument. It is however a mere play upon words. It is not Protestantism, generally, but Prot stantism in the episcopalian form that is the religion of the British government. If his Lordship is at all correct in his reasoning, does it not follow that the Scotch presbyterians and the English dissenters ought to be expelled the House of Commons; since, by the Bishop's theory, it cannot be expected that they would enact laws for the security of an episcopalian government.

'Were papists invested with power,' continues the Bishop of Lincoln, 'they could not but be solicitous to overthrow an establishment which they believed to be heretical. Would they not repeal the whole Protestant code, and make Popery again the established religion of the country?' pp. 14, 16. To the argument comprised in this extract, and indeed to every thing else, contained in the "charge," a most ample and satisfactory reply will be found in Mr. Eustace's "answer." It will be sufficient for us to remark that the zeal of proselytism is not enflamed by indulgence. If the Catholics are now solicitous to procure the ascendancy of their religion, history warrants the conclusion that their solicitude will relax when they become eligible to offices of honour and profit. When the church no longer obstructs them in the career of ambition, she will no longer excite their hostility. Even if the Catholics, when the disabling statutes are repealed, should retain their present quantum of zeal, what reason is there to think they would suc-

ceed in assailing the established church? Their physical force certainly would not be any greater than it is at this moment. The repeal would not lull the guardians of the church into silence and slumber. The arguments of a Chillingworth, a Barrow, and a Tillotson against the errors and absurdities of the Romish church would lose nothing of their weight or efficacy. The convictions and attachments of all classes of the community would remain the same. To make his Lordship's argument at all plausible, the repeal of the catholic disabilities must have some such effect upon the inhabitants of these kingdoms, as the fable ascribes to those who had the misfortune to look on Medusa's head. If the Catholics now find such mighty difficulties in obtaining the object of petitions which have at least the appearance of reason and justice, and which are urged by the eloquence and authority of the ablest and most enlightened Protestants of the three kingdoms, how is it likely, that, without any more weight or influence---not only forsaken, but opposed, by their present friends and advocates---they would succeed in obtaining objects evidently unreasonable and unjust.

The Bishop of Lincoln is confident that the Catholics would not 'enact laws for the security of the Protestant government.' He appears to have forgotten that the Catholics had no small share in procuring the act of uniformity*, which *he* no doubt ranks among its greatest safeguards.

We may fairly conclude, therefore, that the security of the established church, does not require the continuance of the Catholic disabilities. But it is pretended that the principles of the catholics totally disqualify them for the possession of the advantages common to other subjects of the empire. After enumerating some of these disqualifying principles, Mr. Thorp adds:

'They have manifestly a dangerous political bearing, and threaten the subversion of the existing government; they are hostile to the principles of the British constitution, and incompatible with the faithful discharge of the duties attached to particular offices in this Protestant government; they withhold the pledge, which the community has a right to demand for the constitutional discharge of those duties, and by a natural and necessary result are destructive of civil and religious liberty.' *Speech*, p. 19.

If the catholics hold the principles here attributed to them, so far from being admitted to the full benefits of the constitution, they ought not to be tolerated at all. These noxious principles are, it is asserted, essential to the catholic religion. They form then, by consequence, the topics in the preaching of which the ministers of that religion are protected, and to prepare persons for the diffusion of which, a seminary is supported by the British government. Are men to be protected in the dissemination of

* See Hume's History of England, Vol. VII. p. 375.

doctrines incompatible with good government, and subversive of all the institutions of social life? Can it be believed that the nation supports an institution for the education of anarchists, apostles of disloyalty and sedition? As however, those who oppose the Catholic claims are at the same time most earnest in pleading for a complete toleration of the Catholics, it is difficult to suppose that they have any faith in their own representations. For in pleading for their toleration, they must deem them tolerable—which it is impossible they should do, if such accounts of their principles were correct.

When the penal laws against the Catholics, which are now abrogated, were first enacted, and as long as they continued in force, it was confidently affirmed, that they were unfit to discharge any of the duties belonging to the offices to which they are now admissible. But since the most scandalous and oppressive part of the penal code has been abolished, they have appeared not inferior to any of their fellow subjects in the fidelity and diligence with which they have executed the trusts reposed in them. This is so notorious that Mr. Thorp is somewhat displeased at the mention of it, as arguing an unwillingness in their opponents, to acknowledge the merits of the Catholics. *Speech*, p. 7. For our part we do not see how it is possible to escape the inference, that if the Catholics, to their own credit and the prosperity of the nation, fill stations for which it was formerly believed they were disqualified by their principles, they cannot with any shadow of plausibility be held unfit for other stations requiring no greater degree of loyalty or of attachment to the constitution!

If in any place the principles of the Catholics may be expected to discover themselves it is in Ireland. Were these principles subversive of the government, or incompatible with the duties of social life, the Protestant gentlemen who have been brought up in that country, or have, in official situations, passed considerable time in it, must have observed their pestilent operation. But what is the fact? From those very persons, who are in this case the most competent to form an accurate judgement, have the Catholics received the most unequivocal testimonies to their good conduct, and to their qualifications for all the functions of civilized life. These gentlemen, inferior to none in steady loyalty and enlightened patriotism, are their warmest and ablest advocates, a circumstance utterly irreconcilable with the supposition that they hold principles inimical to the laws and government of the British empire. Some of the functionaries of the government, who have gone into Ireland hostile to the claims of the Catholics, after conversing with and narrowly observing them, have returned, not confirmed in their hostility, but converted

into strenuous advocates for their admission to the full benefits of the constitution.

The manner in which it is attempted to fasten the belief of odious doctrines upon the Catholics is very singular, and gives reason to suspect that the whole is a groundless accusation got up to serve a purpose. "Semper eadem," say the Catholics, "is more emphatically descriptive of our religion than of our jurisprudence." This maxim, which, if it were taken without limitation, would prove that the religion of the Roman Catholics of the present age is exactly the same as that of the primitive Christians, is the basis of all the charges made against them on the ground of their principles. Their opponents consider it as universal, not as general; and instead of endeavouring to ascertain the principles of their religion from the expositions given at present of them, they go back to the distance of centuries. Finding that pernicious principles were in past ages held by Roman Catholics, and received too much countenance even from the heads of the Romish church, they instantly ascribe them to modern Catholics, who are all the while protesting that they abhor and detest them, and affirming that they never made an essential part of their doctrine. Thus by virtue of the above maxim, without any further proof, the Catholics are charged with believing dogmas, which by their books, their declarations, and their oaths, they expressly disavow and reprobate.

There is nothing, however, by which the adversaries of the Catholics have made so strong an impression on the middling classes of society, as by this charge of their holding monstrous and pernicious principles: on which account, though the considerations already adduced seem sufficient to show that it is entirely void of foundation, it may be useful to examine briefly the separate heads of accusation. The odious doctrines, which the Catholics are said to hold, are partly political and partly moral.

The Catholics, it is pretended, are the abettors of arbitrary power, and think themselves bound to submit to a foreign jurisdiction. Upon both these charges the Bishop of Lincoln and Mr. Thorp expatiate at considerable length, and very much to their own satisfaction. As to the first, that the Catholics favour arbitrary power, it may be remarked that this charge is brought against them with a very ill grace, by members of a Protestant Church, which* 'inculcates a blind and unlimited passive obedience to the prince, which, on no account and under no pretence, it is ever lawful for subjects 'in the smallest article to depart from or infringe.' All the

* "Homily against Disobedience and unwillful Rebellion."

republics of the middle ages, and the greater part of those of modern times were founded and maintained by Catholics. Once it was contended that the genius of Presbyterianism was incompatible with submission to a monarchical government. But the conduct of the Scotch for above a century has overturned this theory, which was at least as plausible as the incompatibility of the catholic religion with liberty.

The second political principle, which is said to disqualify the Catholics for offices of trust, is, that they think themselves bound to submit to a foreign jurisdiction. They are the subjects of the Pope, and it is affirmed they cannot be good subjects of the British government. It seems in vain for the Catholics to say that they consider the authority of the Pope to be spiritual not temporal. For the Bishop of Lincoln will have it that the acknowledgement of the Pope's spiritual authority, being opposed to a fundamental law of the ecclesiastical constitution of these kingdoms, 'is alone sufficient to justify the exclusion of Papists from all situations of authority,' while Mr. Thorp and others contend that the acknowledgement of his spiritual, is a virtual acknowledgement of his secular authority. To this scholastic metaphysical reasoning, may be opposed the direct and positive proofs which the Catholics have given of their fidelity and allegiance to the British government. Their loyalty and patriotism have been sealed with blood; and the highest authorities in the empire have borne repeated testimonies to their merits. That to be good subjects it is not necessary to acknowledge a spiritual authority in the sovereign, is put beyond a doubt by the example of the Scotch nation and of the whole body of Protestant dissenters. Now we have the most satisfactory evidence that the Catholics do not consider the Pope as having any temporal authority whatever in these kingdoms. Upon this head the oaths that are taken both by English and Irish catholics are decisive and explicit. To the same purpose may be mentioned the replies of the foreign universities to the questions proposed to them by Mr. Pitt, the class-book of the College of Maynooth, and the resolutions of the Irish Catholic Bishops, by which they determined during the captivity of his Holiness to refuse whatever briefs or bulls might be alledged to come from him.

To refute the charges brought against the Catholics, on the score of their moral principles, is if possible a still easier task. The pernicious doctrines of a moral nature which they are accused of maintaining, are, the impossibility of being saved out of their own communion, the efficacy of absolution, the lawfulness of all means that may promote their religion, particularly of breaking promises made to heretics, and the utility of auricular

confession. Of these articles the first is perfectly innocent, except so far as it is supposed to justify violence in compelling persons to enter into their communion. Besides, however, that this is a mere inference, supported by no solid argument, it ought to be remembered, that the oaths taken by Bishops and Archbishops, by which it was pretended they were bound to prosecute heretics, was, in 1791, explained in a rescript from the Pope and a congregation of cardinals, to signify merely that they were bound to employ all rational means to reconcile heretics to the Catholic church. And that there might not be the least handle for such a charge, the clause was by the same authority omitted altogether in the following year. The second article, the efficacy of absolution, as held by Catholics, will not be found to differ from the doctrine of the Church of England on the same subject. It is expressly and positively inculcated upon Catholics in their youth, that the absolution of the priest will not be ratified in heaven, except the subject of it is possessed of unfeigned repentance. The charge that Catholics are not bound to keep promises made to heretics was treated as a shameless calumny in the replies of the six universities to Mr. Pitt's inquiries. The Pope himself affirmed that the doctrine of keeping no faith with heretics was never taught by the church of Rome. Promises and oaths made to heretics and infidels are asserted to have a binding power upon Catholics from which no dominion on earth can release them. This is expressly laid down in the replies of the six universities, the rescript of the Pope, and in the class-book of the College of Maynooth. As for the Catholic doctrine of auricular confession, it is so much akin to that of the English church, that when the canon, enjoining and explaining it, was read in the House of Commons, by Sir J. C. Hippisley, Mr. Wilberforce interrupted him, by saying it was a canon of the church of Rome---and was quite astonished on discovering his mistake.

We were very much surprised to find that after all Mr. Thorp has written, he does not think the principles of the Catholics incompatible with admission to the same privileges as their fellow subjects enjoy. 'Admitting,' says he, 'that present disabilities are removed, ought not the Catholics to be required upon oath to deny the infallibility of the ancient councils?' *Inq.* p. 68. It seems then that reliance *may* be placed on the oaths of Catholics; and consequently that those oaths by which they express their abhorrence of the noxious principles ascribed to them, ought to satisfy even their antagonists of the injustice of their imputations.

The above considerations may be enforced by the authority of the most eminent persons in our times,---statesmen, philo-

sophers, and divines. As living merit is often questioned, we shall mention only the dead. The opinions of Burke, Pitt, Fox, and Windham, it is well known, were decidedly in favour of removing the catholic disabilities. To these great statesmen may be added Judge Blackstone, Dr. Johnson, Bishops Horsley and Watson, and Archdeacon Paley. All these most enlightened and patriotic men, no strangers to the character and conduct of the Catholics, perceived nothing in their principles incompatible with the strictest fidelity to the British government, and consequently with the enjoyment of all the privileges common to good subjects. The most timid and fearful may rest satisfied, that, if the dangers, which the alarmists profess to see, had been real, they would not have escaped so much sagacity and penetration.

As the opponents of the Catholics rest their charges on the slightest possible foundation, so they are of all men the most pertinacious in re-iterating them. With them, the catechism of the Catholics, their oaths and declarations, the replies of Universities, and the rescript of the Pope go for nothing. New demands must be satisfied. Mr. Thorp seems to wish for another general council. 'They must cancel,' he says, 'by an authority equal to that by which they were established, or at least by the highest authority of their universal church in council assembled, those decrees of former councils which strike at the foundation of Protestant communities.' *Speech*. p. 28. If another general council must be holden, an event almost impossible, before their opponents throw up the game of accusation, the catholics must despair of ever being admitted to the full privileges of British subjects.

In the beginning of his "Speech," Mr. Thorp professes great anxiety 'to purge the question from all foreign and extraneous matter.' He is for taking it up so abstractedly that he will not allow any mention of 'the virtues by which,' he says, 'individuals of that community (the catholic) are eminently distinguished.' Though this be a very strange proceeding in a case which must be in a great measure determined by considering the vices and virtues of individuals, we should have passed it by in silence, had not Mr. Thorp himself digressed into 'matter' at least equally 'foreign and extraneous.' Before he closes his "speech" he professes it to be easy to divine the various motives by which different men are actuated, in supporting the Catholic claims; and accordingly he lightly touches upon those topics which he has since thought fit to enlarge into an "Inquiry into the principles and views, &c." If our memory does not fail us, an attempt had previously been made to reduce the adversaries of the catholics into classes, and to characterize their

views and principles. From this attempt Mr. Thorp, it is likely, however, took the hint for his Inquiry. Considering the number, the rank, character, and talents of those who advocate the Catholic claims, an attempt to bring the question into discredit by such means, is to say the least, egregious trifling. But to represent them as 'bending their force against the laws and liberties of England,' is a flight of extravagance, that we should really have judged it impossible for a man of Mr. Thorpe's acknowledged ability to be guilty of. It is not against, but in favour of the liberties of England, that they bend their force. The penal statutes are anomalies in English law, and a contradiction to the spirit of the constitution: and the advocates of the Catholics, far from wishing to violate the genius of liberty, are honestly desirous of abolishing every unnecessary restraint, and bringing all the subjects of the empire to rejoice alike under her genial influence.

ART. XVIII. SELECT LITERARY INFORMATION.

. *Gentlemen and Publishers who have works in the press will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Within a few months will be published, in weekly numbers, price 6d each, intended to form two large volumes in quarto, The Holy Bible, including the Old and New Testaments; and the Apocraphy, according to the authorized version; with Notes, Explanatory and Practical. The Notes will be taken, upon all subjects connected with Doctrine and Discipline, from the most eminent writers of the United Church of England and Ireland; in matters unconnected with those subjects, recourse will occasionally be had to other authorities. The Marginal References will be added, together with appropriate Introductions, Tables, Indexes, Maps, and Plans: the whole intended to form a Family Bible for general use. Arranged under the sanction of the Society for Promoting Christian Knowledge: and dedicated by permission, to the Most Reverend the Lord Archbishop of Canterbury. By George D'Oyly, B. D. and Richard Mant, M. A. His Grace's Domestic Chaplains.

Mr. Frey has issued Proposals for publishing by Subscription, a Hebrew and English Dictionary. Containing I. All the Hebrew and Chaldee words used in the Old Testament arranged in one Alphabet, with the Derivatives referred to their respective Roots, the Pronunciation in English Letters, and the Signification given according to the best authorities. II. The Principal Words in the English Language, with those which correspond to them in Hebrew. By Joseph Samuel C. F. Frey.

In the press a Treatise on Diamonds and precious Stones, including their History, Natural and Commercial; to which will be added, some Account of the best Mode of cutting and Polishing them. By John Mawe, Author of the Mineralogy of Derbyshire, and of Tra-

vels through the Diamond and Gold District of Brazil, which no stranger was ever before allowed to visit. none volume, octavo.

Shortly will be published a History of the University of Cambridge, including the Lives of the Founders. By George Dyer, with a series of illustrative Engravings, to correspond with Chalmers's History of Oxford, in octavo and quarto.

Ready for publication. Letters to a Friend; containing Observations on the Poor Laws, so far as they regard Settlements, and establish the modern System of Poor Houses; for the purpose of shewing the pressing and immediate necessity of bringing back these Laws somewhat nearer to the simplicity of their original Provisions, as well for the Relief of the Rates, as for the Comfort and moral Character of the Poor themselves. By Sir Egerton Brydges, K. J. M. P. for Maidstone.

Mr. Barker intends to prepare for the press a Bibliographical Work, containing a complete View of all the best and most valuable Editions of the Classics, together with a complete view of Works on Latin Criticism and antiquities (with numerous additions) taken from a publication of the greatest celebrity, where the student would not expect to find such information, and which he therefore never thinks of consulting.

In the Press. The History of England, from the earliest Periods. By Rapin de Thoyras. Newly translated and corrected; and continued to the present time: with illustrative Annotations, historical, political, and statistical, from private Collections, and from public Records, deposited in the British Museum, the Tower of London, &c. Presenting a luminous Exposition of every Political, Military, and Commercial Event,

relating to the British Empire, and to its Colonial Possessions; a general View of the French Revolution, and its consequent Wars; Accounts of Voyages and Discoveries, and of the Progress of Literature, Science, and the Polite Arts. By Henry Robertson, LL. D.

This work will be comprised in 200 weekly numbers, price Eightpence each, containing two sheets of elegantly printed Letter press, in folio, on a new and bold Type. A superbly engraved Plate will be given generally in every third Number. It will be also published in parts, each part comprising 12 numbers, Price 8s. each.

Dr. Butler has made considerable progress in the fourth volume of his edition of *Æschylus*. The Doctor is now engaged on the Fragments of his author, and has completed the printing of the *Persæ*. Dr. Butler means to give a new Index to the Poet, in the additional volume that is to contain his own reading of the text, and in the manner of Beck's Index to Euripides. The numbers in this Index will refer to the text of Stanley; and an Index Rerum and an Index Auctorum, both to the *Notæ Variorum*, and to those of Stanley, will be included in the volume that is now passing through the press.

Dr. Maltby has dispatched a considerable part of his edition of Morell's Greek Thesaurus. It will contain the latest critical discoveries with many corrections and additions in regard to the former work, and the various applications of each word will be added in Latin.

Mr. Kidd is preparing for the press, some Criticisms, Tracts, &c. by the late Professor Porson.

Mr. E. H. Barker intends to publish a Glossarial Index to all the Plays of *Æschylus*, which will contain copious illustrations of the principal words and phrases, with such examples, as he has either observed himself, in the perusal of the ancient Authors, or remarked in the commentaries on them, or collected from books of miscellaneous criticism. The Quotations will be made in the very words of the Originals, with the most exact reference to the authorities.

Dr. Robert Watt, of Glasgow, has a work in the press on the History, Nature, and Treatment of Chincough, illustrated by a variety of cases and dissections; with an inquiry into the relative mortality of the principal diseases of child-

dren, in Glasgow, during the last thirty years.

Dr. Marshall Hall, of the Royal Infirmary, Edingburgh, is preparing a practical work on the Physiognomy and Attitude of Patients, and on the Symptoms, Diagnosis, and Prognosis of Diseases.

Dr. John Moodie, of Bath, has a work nearly ready for publication on the Modern Geography of Asia, in two quarto volumes, with an Atlas.

Mr. Joseph Wood is preparing a fourth volume of the Antiquities of Athens, &c. by Messrs. Stuart and Revett, from drawings made by them at Pona, and in the Greek islands; including some additional sculptures of the Temple of Minerva at Athen, from drawings made by Mr. Pars.

Dr. Herbert Marsh has in the press, a Reply to Dr. Isaac Milner's *Strictures*.

Miss E. A. Coxe shortly will publish, *Liberality and Prejudice*, a Tale, in three duodecimo volumes.

Mr. Martin Smart, the late Editor of Blair's Class Book, had prepared for the press a work on a similar plan, adapted exclusively for young ladies, which will appear in a few days under the title of the *Female Class Book*.

Mr. Meadley, the biographer of Dr. Paley, has in the press, *Memoirs of Algernon Sydney*, collected from various and scattered sources of information; with an Appendix of curious and important documents.

The Travels of M. Von Klaproth in the Caucasus and Georgia, performed by order of the Russian Government, translated from the German by Mr. Shoberl, are in the press.

A Pictureque Journey to the North Cape, by A. K. Skioldebrand, translated from the French, will shortly appear in an octavo volume.

Northern Antiquities, or, Tracts designed to illustrate the early History, Poetry, and Romance of the Nations of the North of Europe, is printing in a royal quarto volume.

Mr. Luders will shortly give the readers of Shakespeare, a tract on the character of Henry the fifth.

The Index to the Literary History of the Eighteenth Century, which forms the seventh volume, being now complete, will be delivered, without any further charge, to the purchasers of the former volumes; but it is requested that the promissory note which was given with

each set may be returned to the Publishers, free of expence, and that Gentlemen who have been supplied with the work from their own Booksellers, will apply for the Index through the same medium.

During the course of the summer will be published a complete refutation of Mr. D'Oyley's Remarks on Sir W. Drummond's *Oedipus Judaicus*, by Vindex.

Speedily will be published, in one volume octavo, *Select Remains* of the late Rev. James Bowden, of Tooting, Surrey: comprising an Annual Review of his Life and Ministry, Family Legacy, Sermons, and Letters. Edited by the Rev. R. Bowden, of Holloway. To whom Subscribers are requested to send their names, or to Mr. Couder, Bucklersbury.

On the 1st of September, will be published, part the 1st, of a new History of England; to be completed in three parts, forming a handsome quarto volume, illustrated by forty copper-plates of Engraved Symbols, designed as an Assistant to the young Student in History.

By Mary Ann Rundall, of Percy House, Bath, Author of the *Grammar of Sacred History*.

Dr. Watts no Socinian: a refutation of Dr. Lardner's Testimony concerning his supposed Manuscripts, as produced in Mr. Belsham's *Memoirs of Mr. Lindsey*, that Dr. Watts' last Sentiments were completely Unitarian. By Samuel Palmer.

The Rev. Dr. McLeod, of New York, is preparing for publication in one large elegant octavo volume, price two dollars and fifty cents, in boards, *Lectures upon the principle Prophecy of the Revelation*. In this work connection of the prophecies of Daniel with the book of Revelation the author proposes to give an outline of the History of the moral world in the order and within the period contemplated in those inspired writings. He will endeavour faithfully to apply the fact to the prediction and make true religion the meridian line to which the several parts of the crowded map are referred.

ART. XIX. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

The History and Antiquities of Hinckley, in the county of Leicester; including the Hamlets of Dadlington, Stoke, Wykin, and the Hyde. The second edition, embellished with twenty-two folio plates. To which is added, the History of Witherley, in the same County, and a large extract of the *Manducedum Romanorum*; being the History and Antiquities of Manceter, [including the Hamlets of Hartshill, Oldbury, and Atherstone;] and also of the adjacent Parish of Ansley, in the county of Warwick; by the late Benjamin Bartlett, Esq. F. S. A. with additions. Illustrated by seventeen folio plates. By John Nichols, F. S. A. London, Edinburgh, and Perth. Of this Edition no more than fifty copies are printed, folio. Price 2l. 2s.

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Gery Cullum, quarto, elegantly printed and embellished with beautiful Portraits of the author, and his ancestor Sir Thomas Cullum; and nine other plates of this edition no more than 230 copies are printed; 200 on royal paper, price 2l. 2s. and 30 on imperial paper, price 4l. 4s.

The third volume of a much-improved edition, by Mr. Gough, of Hutchins's history of Dorsetshire, price 6l. 6s. or on large paper 8l. 8s.

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Plutarch's Lives. Translated from the original Greek; with notes, Critical and Historical, and a Life of Plutarch. By John Langhorne, D. D. and William Langhorne, A. M. The second edition, with Corrections and Additions, by the Rev. Francis Wraugham, M. A. F. R. S. 6 vol. 8vo. price 3l. 3s. bds.

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